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No. 7.

The Dominion Alliance and the Plebiscite. On Tuesday, the eighth inst., the Legislative Committee of the Dominion Alliance held its annual meeting in one of the rooms of the Parliament buildings, Ottawa. The chair was occupied by Senator Vidal, president of the Alliance. Some sixteen other members of Parliament were present and a number of prominent temperance workers from outside, including Mr. J. R. Dougall, of the Montreal Witness, and Mr. F. S. Spence, of Toronto. Attention was devoted principally to the expected Plebiscite Bill. Some of the members of Parliament present were inclined to discuss the subject from a political standpoint and to question the good faith of the Government in respect to the plebiscite, and some were opposed to approaching the Government in reference to the provisions of the anticipated Plebiscite Bill, on the ground that prohibitionists had not asked for a plebiscite and that it was unnecessary. However, the following resolution was finally carried without opposition:

That in view of the Government's announcement that a bill will be introduced providing for a plebiscite, a deputation be appointed from this meeting to wait on the Government and strongly press the importance of submitting the direct question of prohibition as a single issue, untrammelled by any other issue, and at the earliest possible date.

It was also resolved that the committee constitute the delegation to wait upon the Government, and that Messrs. Saunders, Dougall, Orr, Carson and Spence be spokesmen. Later in the day the committee waited upon Sir Wilfrid Laurier and asked that only one question, to be answered, "yes" or "no," be submitted to the people in connection with the prohibition plebiscite, and that the question of direct taxation should not be introduced. Sir Wilfrid promised to lay the matter before his colleagues. The one thing for which they could look in the plebiscite, he said, was to have the honest opinion of the electorate. The one object of the Government in the matter was such an expression of public opinion on the subject. The form in which the question should be put to the electors, the Government, he said, had not yet determined. The Premier agreed with Mr. Dougall that direct taxation was not a legitimate corollary of prohibition, but it was a necessary consequence that more taxation must follow, and if a prohibitory law become necessary as a result of the plebiscite, the Government would have to prepare at once for increased taxation. All these matters, Sir Wilfrid said, were engaging the attention of the Government, and while he could not do more at present than promise to lay the resolutions which the committee presented before his colleagues, he pointed out some of the difficulties surrounding the question.

Opening of the Imperial Parliament. The fourth session of the present Imperial Parliament, which is the fourteenth of the present reign, was opened on Tuesday of last week with the customary ceremonies. The speech from the throne alludes briefly to affairs connected with the relations of Greece and Turkey and expresses the hope that the difficulties which have stood in the way of an autonomous government for the Island of Crete will before long be surmounted. The sending of a contingent of British troops to Egypt is explained on the ground that intelligence had been received of the intention of the Khalifa to advance against the Egyptian army in the Soudan. Attention is called to the report of the Royal Commission appointed to enquire into the condition of certain of the West India Colonies and to the severe depression which is found to exist in these colonies caused by the reduction in the price of sugar, resulting largely from the bounty-fed beet sugar production of certain European countries. The hope is expressed that a

conference to be held with the German Government may result in the abolition of the bounty system. In the meantime Parliament will be asked to adopt measures for the relief of the immediate necessities of the West India Colonies for encouraging other industries and for assisting those engaged in sugar cultivation to tide over the present crisis.

The speech alludes to the Indian war and praises the courage and endurance of the British and native troops engaged against the hill tribes, but deplors the loss of many valuable lives. Alluding to the plague in India, the speech says: Although the mortality is less alarming than in 1897, it is still such as to cause anxiety and no effort will be spared to mitigate it. The famine, it is declared, is practically ended, except in a small tract, and there is reason to anticipate a prosperous year both for agriculture and for commerce throughout India. Considerable new legislation is foreshadowed in the speech. Among the most important measures are the following: An Act looking to the organization of a system of local government in Ireland similar to that of Great Britain; measures to insure the increased efficiency of the army; to enable accused persons to testify in their own defence; to facilitate the creation of municipalities in London, and to prevent recognized abuses in connection with church patronage.

Lord Salisbury in the House of Lords and in connection with the debate on Foreign Affairs. The address in reply to the speech from the throne, Lord Salisbury last week delivered a speech of considerable interest. The Earl of Kimberley, leader of the Opposition in the Lords, had mildly criticised the Government's policy in the Soudan, West Africa and the far East. He wishes, he said, to extract no embarrassing information, but when a Cabinet Minister had spoken of "war," he thought it was time that Parliament was told plainly what it meant. This latter remark was of course in allusion to a statement contained in a speech of Sir Michael Hicks-Beach before the opening of Parliament, to the effect that Great Britain would oppose, even at the cost of war, any policy by which the trade of China should be controlled in the interest of certain nations. Lord Salisbury replied, and in the course of his remarks said: "I will not use a word that seems to grate on the noble Earl's ear, but I may say there is no effort that this country would not make rather than lose our treaty rights." It was true, the Premier said, that in connection with the proposed loan the opening of the port of Ta-Lien-Wan had been suggested to China as one of the conditions. The Chinese authorities had expressed the desire that this condition be not insisted upon, as, for certain reasons, it would be inconvenient. Lord Salisbury then suggested as a compromise that the matter be left in abeyance until the railway should reach Ta-Lien-Wan when it should be opened as a treaty port. This China accepted, and so the matter rests, though the whole question as to the loan is still pending. Lord Salisbury also said: "I have received spontaneous assurances from the Russian Government that any port they open in China will be open to free commerce." Similar assurances have been given by the German Government also in reference to the territory which they had recently occupied.

The Dominion Parliament. The Dominion Parliament which met on the third inst., seems likely to have a prolonged and somewhat stormy session. The active policy of the Government and the important matters which Parliament will have to deal with will afford large scope for discussion, and the debating capacity of the Canadian Parliament was probably never larger than at present,—which certainly is saying a good deal.

As the result of bye elections the Government has gained several seats during the recess, and consequently meets Parliament with increased numerical strength. The Opposition, however, is still formidable in debating power and general ability, and is still led by Sir Charles Tupper with apparently undiminished vigor. Some members of the party have not, however, been able to see eye to eye with the leader in reference to the proposed Yukon railway. This difference of opinion has led to an attack upon Sir Charles' position by the Toronto World and a rather sharp passage at arms on the floors of the House between the Opposition leader and Mr. McLean, the member for East York, who is also the editor of the World. It appears that the position publicly taken by Sir Charles has been regarded by a section of his party as too favorable to the Government's Yukon Railway policy and there have been rumors of his intention to resign the leadership of the party, but it would appear that the Conservative members have agreed to sink their differences upon the matter so far at least as to agree upon a resolution in amendment to the Yukon Railway Bill now before the House.

The Yukon Railway Bill provides for the building of 150 miles of railway from the head of navigation on the Stickeen river to Teslyn Lake, by means of which connection will be made with the navigable waters of the Upper Yukon, thus opening up direct steam communication between the Pacific coast and Dawson City in the Klondike country. The mouth of the Stickeen is near the 56th parallel, and in United States territory. Free navigation of its waters is, however, secured to Great Britain by old-standing treaty rights, so that this route to the Klondike will be practically an all-Canadian one. It is said that the completion of this line will bring Dawson city within about ten days travel of Vancouver, so that going to the Klondike will then become a mere holiday trip as compared with the present means of reaching the sub-arctic Eldorado. The government has already concluded a contract, subject to the endorsement of Parliament, for the construction of the railway. The road is to be built by the Mackenzie-Mann syndicate and is to be completed by the first of September next, so that supplies may be sent by this route into the Klondike country before the closing of navigation, which usually takes place about the end of October. The undertaking, considering the time limit, is regarded as an herculean one, not so much because of the engineering difficulties, as from the fact that almost everything with which the builders have to do, except the right of way and the ballast, must be brought into the country and from a great distance. The Mackenzie-Mann Company, however, has large experience and ability and is hardly likely to have entered into an undertaking beyond its ability to accomplish. By way of subsidy, to secure the building of the road, the government agrees to transfer to the Mackenzie-Mann syndicate 25,000 acres per mile of land in the Klondike country, making an aggregate of 3,750,000 acres. The government's bargain is severely criticised by the opposition, on the ground that the value of the land grant is far too large, considering the probable immense mineral wealth of the country and what, considering the possibilities of other routes, may prove to be the temporary value of the Yukon road. The government in its defence lays great stress upon the expected rush of miners to the Klondike during the present season and the consequent necessity of opening up a route through Canadian territory as soon as possible. It is contended that the opening up of this route at the present time will be of great importance to Canada, that this is being secured without any additional charge upon the revenues of the country, that the amount of mineral wealth in the Klondike region is wholly uncertain and that the syndicate is assuming very large risks in the undertaking. The character of the bargain depends upon uncertain factors. If there turn out to be comparatively little wealth in the Klondike country the Government has made a good enough bargain, but if the popular expectations as to the wealth of the Klondike be realised, the syndicate will be made immensely rich.

Progress of the Baptist Denomination of Maritime Provinces from 1848 to 1898.

An Address Delivered by E. M. Saunders, on Thursday Evening at the Jubilee Service of the North Baptist Church, Halifax.

Year.	Ordained Ministers.	Churches.	Members.
1848	66	141	11,662
1858	105	251	18,506
1868	165	287	26,751
1878	197	351	36,430
1888	236	379	42,171
1897	241	414	50,424

The ministers attending the convention in Fredericton in 1848 were the Rev. Harris, Harding, John Chase, R. W. Cunningham, Nathaniel Vidito, Geo. Dimmock, D. W. C. Dimmock, J. Potter, B. Taylor, J. E. Bill, J. C. Morse, J. E. Cogswell, T. S. Harding, John Pryor, Ed. Manning, A. S. Hunt, Aaron Cogswell, Chas. C. Tupper, Wm. Chipman, Chas. Randall, Robert B. Dickie, James Parker, Thos. Delong, Geo. Richardson, Perez P. Murray, Benj. Vaughan, E. A. Crawley, Wm. C. Rideout, David Pinea, Wm. Hobbs, John Shaw, Abraham Stronach, J. Leat, James Stubbert, R. Marshall, S. T. Rand, J. Whidden, Benj. Scott, Jas. Stephens, David Harris, J. B. Cogswell, Henry Eagles, Levi Marshall, E. Dunn, Chas. Tupper, J. Millar, Malcolm Ross, Hugh Ross, Ebenezer Stronach, Obid Parker, W. D. Piteh, A. McDonald, G. P. Miles, Chas. Spurden, W. Harris, W. Coleman, W. Gremly, Wm. Hall, E. D. Very, T. W. Saunders, A. D. Thonupon, J. Walker, W. L. Hopkins, Thos. McGee, Sam. Robinson, Thos. Todd, J. W. Tupper, G. Rigny, G. Estabrooks, Jas. Trimble.

The well-known laymen of that day were the Hon. W. B. Kinsneay, baptized at Halifax shortly after the Granville St. Church was formed, Hon. J. W. Johnston, J. W. Nutting, Nathan S. DeMille, Prof. I. Chipman, Dr. Harding, Dr. Sowers, John King, Hon. McL. Seely, John W. Barsa, Simon Fitch and others.

Of the ministers present at that convention, 3 are left with us. Dr. John Chipman Morse, loved and honored by all his brethren, and the tireless Rev. David Pinea of Cornwallis; Thos. Todd, who persists in being young; two in Nova Scotia and the other in New Brunswick.

The ordained ministers have multiplied from 66 to 241, the number of churches from 141 to 414, and the number of church members from 11,662 to 50,424.

At the time the North church was organized there were in the foreign field one missionary family. They reported ten baptisms—all Karens and the children of converts from heathenism. Fear was expressed in the report read by Dr. Crawley at the convention in regard to the health of Mr. Burpee. He had taken a cold and was troubled with a cough. Mrs. Burpee was a sister of Mrs. A. R. Crawley. On account of failing health Mr. and Mrs. Burpee were compelled to return to this country in 1850. He lived about three years after his arrival in Nova Scotia. He passed away at Florida on the 26th of Feb. 1853.

Some progress has been made in this department of work in the last half century. Last year the foreign missionary Board gave us the following summary: 6 mission families, and four single women, 19 preachers and evangelists, 6 colporteurs and 15 Bible women, 6 day schools having an average attendance of 159 pupils and 13 teachers, 4 of whom are Christians, 2 boarding schools having an attendance of 83 pupils, 8 Sunday Schools and 21 teachers having an average attendance of 246 scholars, 7 churches with a membership of 200.

The above is in contrast with the one family in 1848. The amount contributed in 1848 to foreign missions was \$1,474. The amount contributed last year was about \$20,000.

At the time of the organization of the North church, Horton Academy was 20 years old and Acadia College was only 10 years old.

In 1848, Acadia College had no endowment. Dr. Crawley had resigned the presidency in 1846 to take the pastorate of the Granville St. church. The Rev. John Pryor had been appointed president. A. P. S. Stewart of Brown University was professor of mental and moral philosophy and logic, and Isaac Chipman was professor of mathematics. Mark Bailey, C. D. Randall and S. W. deBlois were the teachers in the Academy. In 1849 the college was in debt \$14,800. This did not discourage the 12,000 Baptists of that day.

At that time the convention took the college off the hands of the old Education Society. On to success was the watchword. The \$14,800 must be raised and enough for current expenses be found somewhere. That was a good chance for faith and love to lend a hand—love that never faileth—love for the college. They did not fail to do their duty. The Rev. John Francis with a face beaming like a harvest moon, and a heart aglow with sanctified Welsh fire and the Rev. I. E. Bill fervid and fearless, tactful and tireless, one of the Baptists present when the foundations of Horton Academy were laid, were engaged to visit the United States and England and ask the friends in these countries to come to the rescue, and help the 12,000 Baptists of the Maritime Provinces out of an educational difficulty. They went to England and had sent home \$500 when a storm broke out on their heads. Dr. Belcher distinguished for self-reliance and for his

faith in putting other people right by a liberal use of the rod of correction, as pastor of the Granville St. church had publicly stigmatized the leaders of that church as a clique of politicians. He was of course relieved of his pastorate, but he took a large following with him and set up for himself on Argyle Street. This put him out of joint with the denomination and especially with the college. His turn at last came. Of course he was fighting the Lord's battle. Every Christian is doing that when he is trying to have his own way and to have sweet revenge.

Well, Dr. Belcher saw his chance. The Rev. I. E. Bill and John Francis were having a successful time in the old country. They saw its glories. They had the hospitality of many friends. The guineas were dropping into their hands at every turn. In the midst of this there was a clap of thunder out of the blue above their heads. Letters appeared in some English papers that the Baptists of the Maritime provinces were in incestuous unholy alliance with the State. They were taking state aid to sustain a college where theology was taught. The fire from this flint and steel touched the powder of English Baptist hatred to church statism. With fallen countenances and sad hearts the Rev. John Francis and the Rev. I. E. Bill turned their feet west and thought a good deal about the matter during their return voyage across the Atlantic. Dr. Belcher felt comfortable as every victorious man does, and the agents and the Baptist denomination felt very uncomfortable. But their faith did not fail. Their courage waned not.

Time does not permit me to trace the history of Acadia college through this and other storms. All that is expedient to do now is to say that hitherto the Lord has helped the college.

The 12,000 Baptists of 1848 faced a debt of \$14,800 and Acadia College is alive to-day.

In 1849 all the Institutions had six professors and teachers and 101 students and pupils. Today the 50,000 Baptists have a debt of \$70,000, an endowment of about \$145,000 including the Payzant bequest; and about \$100,000 worth of premises, buildings and furnishings. There are about 300 students and pupils, and 28 professors and teachers. And they have President Trotter rolling up the forward movement fund as a boy rolls up the snow down a decline in a soft winter's day.

Deacon J. W. Barsa who put at one time \$2,000 in the North church, to give it a place of worship free of debt has also put \$20,000 into Acadia College. He has lived to see some of the results of both these investments. The insight which has made Mr. Barsa a successful business man is here exhibited in this highest department in which money is spent. No one except the Omniscient One himself can gather up the full results of what Mr. Barsa and others have done in these sacred enterprises.

What has been accomplished in fifty years in Home Missions, ministerial education, annuities for ministers, widows and orphans, for Grande Ligne and the North West, must be passed over. The birth of W. M. A. Societies and the B. Y. P. Unions and their great work must be left to the memories and the imaginations of this audience.

The demand for Baptist and Baptist institutions now claims our attention. Baptists are not very well understood. Some of them do not understand themselves very well and all others are alike puzzled concerning them. Three things, however, to an intelligent full-grown Baptist are an abomination; yea, four things do his soul hate. Let us produce them in the abstract lest we give unnecessary offence. Here they are—priest-power baptism-power, the sacramental power of the eucharist, and the unholy wedlock of church and state. Sacerdotalism, that alleged spiritual power which helps the Holy Ghost create souls anew in Christ, is a demon that has the mark of the beast on its forehead. It is Antichrist. That which is born of the flesh is flesh, that which is born of the spirit is spirit. This is Christ's dictum. The infallible *ipse dixit* of Him who cannot lie, but priestism says that which is born of the spirit, and of priestism, and of water is spirit. Here is where water-power comes in—water made holy by the manipulations of sacerdotalism takes to itself spiritual efficiency and power. A mere symbol of cleansing is made an agent in a spiritual creation. Closely joined to this usurpation of power that belongs to God alone, is another delusion which has a local habitation among people called Christians and is believed to be a reality—a religious truth. This rite, too, in which bread and wine are mere symbols has given to it, by priestly performance, an alleged power and meaning, never heard of by the apostles and first heralds of the cross. The bread and the wine are said to undergo a transformation by the incantations of priestism. They are robbed of the functions allotted to them by Christ—to simply symbolize, figuratively show forth his death, and this for the edification and improvement of believers, and are said to be the very body and blood of the crucified Son of God. If it is not transubstantiation, it is consubstantiation or some other abomination.

Early in the history of Christianity the states drew to themselves the churches of Christ and wedded them. The union was declared legitimate—ordained of God.

This illicit alliance, joined with priestism, sacramentalism, has filled the earth with the horrors of war, and it has been tracked by the blood of its terrible persecutions. Since it has had a name to live it was never so dead as it is today. It lives not in the United States. It is nearly defunct in Canada.

Every time a child is declared regenerated by priestism and water, there rings out a trumpet call through the earth for the sword of the Lord and of Gideon—the sword of the Lord of Bunyan and of Charles Spurgeon, the simple word of God and the Spirit's—which were born not of the will of the flesh nor of the will of man but of God. Every time the sacrament of bread and wine is united to the sacrament of water baptism to fit a man for heaven there goes out a Macedonian cry through the earth—"come over and help us" out of the clutches of this evil genius. Just as in proportion as these spirits walk through dry places seeking rest and finding none, Baptist preachers should be on their heels crying aloud, "the blood of Jesus Christ His Son cleanses from all sin;" "the wind bloweth where it listeth and ye hear the sound thereof and cannot tell whence it cometh and whither it goeth so is every one that is born of the spirit;" believe on the Lord Jesus Christ and thou shalt be saved;" "by grace are ye saved through faith, and that not of yourselves;" not of works lest any man should boast." The words of the great Baptist should be rung into the ears of these evil spirits that have gone abroad into all the earth to deceive the nations—"Oh, generation of vipers who hath warned you to flee from the wrath to come." You preach another gospel. Joined to the proclamation of the great commission that bids the preachers of the gospel to go into all the world to teach the nations and baptize believers, should be the declaration of the alarming fact that the doctrines of sacerdotalism and sacramentalism, wolves of destruction, are abroad in sheep's clothing. They are distilling these delusions into the minds of millions of the human race who have never heard the simple truth that salvation is by the blood of Christ alone. The blindness, superinduced by these deceptions, is far worse than the blindness of the natural heart, apart from any false notions about the way to escape from the coming wrath; and it is a call for the simple gospel—for the gospel preached by Paul and all the early ministers of Christ.

State-churchism lived for about two hundred years in the New England states after Roger Williams gave it its first blow. Baptists fought this evil spirit through these two centuries almost single handed. But by the grace of God they conquered at last. Success from time to time increased their courage and strengthened their faith. In 1833 the last vestige of church and state law was blotted from the statutes of Massachusetts.

On these matters there can be no compromise. Compromise would be treason. Loyalty to the truth requires open war against this quartet of evil spirits—priestism, baptismal regeneration, the law of the other sacrament and the unholy union of church and state. The last is dead in some countries. In others it is doomed and is dying by creeping paralysis.

But this fire of error must be fought with the fire of truth. Tell the people they must be born again, tell it to them in the love of Christ, tell it to them with the power of the Holy Ghost sent down from heaven. Infrequent must be controversies with these spirits of error, but send out the truth without ceasing into the face of these lies. Appeal to the hearts of the people. Declare to them the full satisfaction there is to the soul who trusts alone to the blood of Jesus, who sings "What can wash away my sin, nothing but the blood of Jesus."

What the North church has done to damage and destroy these lies and advance the truth, what the denomination in the Maritime provinces has accomplished in this regard, what has been done by the Baptists, now about 4,000,000 in the world, to accomplish the great end for which Christ came into the earth, only the Head of the church knows to its fullest extent. What they might have done more than they have done the same Omniscient One also knows. Baptists are not unmindful of the co-operative labors of hosts of other Christians in their fight against the erroneous doctrines above named, neither are they ignorant that while they have been declaring that for three transgressions and for four—for priestism, water regeneration, the real presence in the eucharist, for church and state—the Lord will come in righteous wrath and sweep away these refuges of lies, multitudes of others are in the light or are coming into the light and with Baptists are crying, Oh, Lord how long! For all this they thank God and take courage. But Baptists by their profession, by the symbolic teaching of the ordinances observed by them as found in the Word of God—death to the world and life with Christ—are specially obligated to fight against the great delusions of the day and contend for a pure gospel.

To make this jubilee serve the worthiest end, something more than a hallelujah retrospect is needed. This church and the denomination of which it is a part, now faces a future big with great possibilities. They have been led up to this day through the wilderness by the Captain of their salvation. The nineteenth century is slipping away, a new century invites them to sacrifice and service. With girded loins and sober spirits they should betake themselves to their work. They should all be at the feet of Jesus of Nazareth—every minister, man, woman and child of them, with their wealth, their time, their talents, their learning their equipment for their grand mission, begging for the Holy Spirit to come upon them and abide with them—this is the place, this is the true, the only successful policy for Baptists. Let them but spend the remaining years of the century in this attitude, in this spirit, and let them enter upon the twentieth century and continue as they began, and the next jubilee, the jubilee of 1948, will call for songs louder, for hallelujahs tumultuous and grand what God will have done for them and through them in the fifty years.

But if this shall be done, it will be necessary for them to be as true in the gospel they preach, as they have been in the past fifty years; and, added to this, they must illustrate their doctrines, in self-sacrifice, in consecration, in unworldly, holy lives, in a much higher degree than they have done in the half century now under review. To make this so, let us all now rise to the higher plane, and thus begin to make history for the Baptists of this day fifty years to read.

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The Disloyalty of Open Communion.

BY PROF. HENRY C. VEDDER, D. D.

Some who have done me the honor of reading my former articles may say: "You have appealed to sentiment, indeed, but to an unworthy sentiment, the sentiment of sectarianism." I should prefer to call it the denominational sentiment, but by whatever name it is called I do not admit that the sentiment is an unworthy one. On the contrary, it is a sentiment worthy of respect, and even of honor, for it is close kin to the sentiments of filial love and patriotism. If a denomination has an adequate reason for existence, those who are members of it should recognize that reason, assert it, take an honest pride in it. If the denomination has a notable history, if it has been distinguished for heroic deeds, if it has made valuable contributions to religious thought, if it has powerfully influenced for good the history of Christendom, its members would be despicable if they did not cherish recollections of such a past and draw from them inspiration for future achievements.

But I freely admit that this is not the highest motive that can actuate a Christian. It is more or less of the earth, earthy. There is a higher motive than loyalty to denomination, and that is loyalty to Christ. Loyalty to Christ demands the maintenance of strict communion—that is the thesis of the present article.

We have seen that Pedobaptist scholars generally admit that historical scholarship supports the Baptist contention that the New Testament enjoins and exemplifies believers' baptism. But do Pedobaptists therefore accept and practise believers' baptism? It would not be true to say that the slightest tendency is manifested in that direction. They admit all the Baptist premises, but refuse to draw the Baptist conclusion. And how do they avoid drawing that conclusion? By various means, all of which come to this: A Christian of today is under no obligation to obey the command of Jesus, whom he professes to receive as Lord and Christ. This will be to not a few so shocking an assertion that they will be unable to accept it without proof.

First, then, let us examine further that article from The Outlook from which a quotation has already been made. Infant baptism, we are told, has completely changed the significance of the original rite of believers' baptism. "The change can be justified only on the ground that no rite is of the essence of Christianity, and that the same spirit of liberty which allowed the Christian church to dispense with circumcison allows it to change baptism from a symbolic act of faith by a penitent to a symbolic act of consecration by a parent." By the same argument what cannot the Church of Rome justify? Because the spirit of Christian liberty allowed Christians to dispense with the passover, the same spirit of liberty warrants the Church in Christ, symbolized by the bread and wine, to the sacrifice of the mass. Because the spirit of liberty allowed Christians to dispense with the Jewish hierarchy for a simple ministry, the same spirit of liberty justifies the development of that ministry into priest, bishop, Pope! This assertion of a "spirit of Christian liberty" that permits Christians to make such changes as they think proper in Christ's church, gives away the whole case of Protestantism against Popery.

Almost identical is the argument of Dean Stanley in justification of the change in the "mode" of baptism. "It is a larger change," he tells us, "even than that which the Roman Catholic church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For whilst that was a change which did not affect the thing signified, the change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism, and has altered the very meaning of the word." Surely, for so momentous a change as that he will assign a weighty cause, says the reader to himself. But no, the only reason given is a trivial one previously mentioned: "The practice of immersion, though peculiarly suitable to the Southern and Eastern countries for which it was designed, was not found reasonable in the countries of the North and West." And, therefore, the change to sprinkling "is a striking example of the triumph of common sense over the bondage of form and custom."

It is worthy of note in passing that the reason Dean Stanley gives for the change, such as it is, must be pronounced a historical error. Climatic conditions had little or nothing to do with the matter; for affusion began in precisely those countries of the East to which Dean Stanley tells us immersion is "peculiarly suitable," while immersion lingered longest in those cold countries of the North and West where it was not "found reasonable." Affusion was introduced because a magical efficacy was attributed to the waters of baptism, and its progress is parallel with the growth of the doctrine of baptismal regeneration. When it was believed that one could be born again through baptism, the performance of the rite became of the greatest importance. If water was lacking for an immersion, or if the person was sick, pouring water over the body, so as to simulate immersion, was accepted as a substitute. And since affusion would accomplish regeneration as truly as immersion, and was more convenient, it gradually displaced immersion.

But the really noteworthy thing is that The Outlook

and Dean Stanley agree in the position that "Christian liberty" or "common sense" warrant the church in making such changes as it thinks proper in an ordinance of Christ. It may change immersion to sprinkling, it may change believers' baptism to the baptism of infants. That is to say, though Christ definitely commands believers' baptism, no Christian of today is under obligation to obey Him. A rite is not of the essence of Christianity.

But Baptists are agreed that whether a rite is or is not of the essence of Christianity, loyalty to Christ is; and that loyalty to Christ is not consistent with disobedience to His commands. Who shall say that there is not still need of a denomination to uphold the principle of loyal obedience to Christ? But that principle cannot be upheld without strict communion. An open communion Baptist says by his act, in inviting the unbaptized to the table of the Lord—and his act speaks more loudly than all his words to the contrary--You are not baptized, but it is no matter. To the Pedobaptist his act says: I believe you are teaching the traditions of men for the commandments of Christ, but it is no matter. His act says to all men: I will treat you as if there were no difference between believers' baptism and the baptism of infants, between obedience to Christ's command and disobedience.

Are Baptists then the only loyal Christians? Are they the only Christians who obey Christ? Dare we pronounce all other Christians disobedient and disloyal? Such might seem to be the only conclusion from what has been said, but it is not. Far be it from me to say that other Christians are not as loyal in spirit to Christ, as obedient in intent to Christ, as Baptists. No man can do more than be loyal to Christ as he knows Christ, than obey Christ as he understands Christ's commands, and that other Christians do as well as we. But to be loyal and obedient to Christ in spirit is not precisely the same as being in fact loyal and obedient to Christ's commands. It is the contention of The Outlook, and of Dean Stanley, that when Christ commands believers' baptism it is not necessarily the duty of a follower of Christ to obey. He has a Christian liberty in the matter, he is privileged to use his common sense, and decide whether he will obey or do something else. Now a Baptist holds that when Christ commands the only liberty of the Christian is the liberty to do what is commanded, as promptly, as exactly as he is able. A Baptist holds that the truest loyalty is shown by glad obedience.

But it is often said that there is no command for strict communion, that this practice rests wholly on precedent, on inference and that we have no right to give to apostolic precedent, and our inferences the force of law in the Church of Christ. But this saying, though common, is not true. We have a definite "This saith the Lord" for strict communion, and we have it in the Great Commission. Christ there commands believers' baptism, and He commands the baptism of a believer at the very beginning of his Christian life. It is to be his confession of Christ before the world, it is his very first duty, before he engages in any act of service. As the symbolism of the ordinances establishes a logical order, the command of Christ establishes a chronological order.

The open communion Baptist proposes to change that order. He, too, proposes to use a Christian liberty and common sense to decide whether Christ's command shall be obeyed. He takes his stand with The Outlook and Dean Stanley. It is the same violation of the principle of loyalty to Christ that every Pedobaptist commits. The open communion Baptist becomes guilty of precisely the error that he reprehends in those who have substituted sprinkling for immersion, and the baptism of infants for the baptism of believers. Like those who have made these changes, he, too, would nullify the command of Christ.

Baptists cannot long continue to exist because they have existed, because they have an honorable history, because they are great in numbers and in wealth. Nor ought they to exist for such reasons as those. If they are to live as a separate body of Christians, it must be because they stand for a great principle, imperfectly comprehended, acknowledged, followed by other Christians. They will stand for a principle of supreme importance if they continue to proclaim Christ's Great Commission, interpreted as the scholarship of the world says it must be interpreted. Baptists have not yet fulfilled their mission in the world; they still have a great work to do; it is to press upon every believer his obligation to render implicit, exact, loyal obedience to every command of Christ.—Watchman.

Rest.

Only the tired know the joys of rest: The hunter, travelling through the forest wild, In toilsome chase for game, his hours beguiled, Until the sun fades in the weary west, Turns to his home as bird flies to her nest; Like music falls the prattle of child, Like incense falls his good wife's accents mild, And weariness gives way to tranquil rest. O, ye, who from the fading flowers of life, Think but to suck the honey dews of pleasure; Nor ever shed a tear or heave a sigh: Rise to bold action in this stirring strife; Give every daily duty its full measure— God teaches those who live how sweet it is to die.

—S. E. FAULKNER.

How I Would Die.

With the faces the dearest in sight, With a kiss on the lips I love best, To whisper a tender "good night," And pass to my pillow of rest. Without a farewell or tear, A sob or a flutter of breath, Unharmed by the phantom of fear To glide through the darkness of death. Just so would I chose to depart, Just so let the summons be given, A quiver, a pause of the heart, A vision of Angels—then heaven.

A. S. H.

Jottings from the Sea.

DEAR BRO. EDITOR.—This is to be (D. V.) our last day at sea on this long voyage. Tomorrow (19th) we should land at Bombay. How eagerly we are all looking for the morning! We ought not to consider the discomforts and inconveniences many in view of the marvelous change for the better since our earliest missionaries went forth to India. They counted their journey by weeks and months where we count ours by days. We left London by rail for Paris and Marseilles on the 3rd ult. Embarking at the latter place on the 2nd of this month, we shall have made the voyage by sea in 16 days.

The only rough weather we experienced was in the Adriatic. We had to go up there to get the overland mails at Brindisi. It was easier to sympathize with the "Apostle to the Gentiles" in his "trials by the Sea" after we had rolled and pitched about for a night and a day in the unhappy Adriatic. The waves dashed over our steamer with terrific force, and in the morning we noticed that the spray had even reached the very top of the "smoke stack," as was evident from the salt-deposit up and down its sides. Summer never makes such a sudden and serious appearance, I fancy, as in the Red Sea. At Port Said we felt the need of our Atlantic flannels, and after passing Suez Canal and entering the Red Sea we still found it easy to shiver in the early morning. But what a change, in 48 hours, as we turned southward toward Aden! Sweltering under a tropical sun was now our lot. Swinging punkas (fans), muslin dresses, pith sun hats, and white suits, were all of a sudden brought into requisition. It was evident that we were in another clime. The "snap" had left the atmosphere and that enervating air so characteristic of the tropics was fanning our cheeks as if we had suddenly stepped into a hot-house. One of the interesting things on board our ship was the assorting of the mails. Seven days after the steamer had left London, the mails were dispatched across the continent to overtake us at Brindisi. It will give you some idea of the amount of English mail sent to India each week when I say that there were 16 carloads of it. At Aden we took on board ten Mail Clerks, who had to assort these 1300 bags before we should reach Bombay, so as to avoid any delay after our arrival. They worked for several days about 16 hours per day, and soon after our arrival in Bombay the contents of these mail bags were being rapidly hurried to their various destinations all over India. It was easy for us to understand how our envelopes often get broken open, and the newspaper covers torn off, and the photos cracked. The bags were filled by throwing the letters in hurriedly and promiscuously, and then a man would get into the bag and tramp the contents down as if it were sawdust. Our passengers number 215. In the first saloon they are mostly military or civil officers, tourists, etc. In our saloon (2nd) the missionary element predominates. We have had about 25 "messengers of the Cross" on board. Some ten or more of them were landed at Aden to reship there for East Africa. They were sent out by the Church Mission Society (C. M. S.) and were a fine lot of men and women. It has been my privilege to meet with several of these missionaries heretofore and they have always impressed me as possessed of sterling qualities—mental and spiritual. One of them, a cabin-mate of mine on this voyage, tells me that their society has sent out this year 85 missionaries, and that more than half of them are either going at their own charges or are supported by private individuals. What a grand thing this is! Some who have money not only give it, but themselves also. They can say to the heathen: "No man hires me, I am not receiving pay from anybody, but am supporting myself while I preach to you." Others again feel that they are under obligation to give the gospel to the heathen, but are obviously unable to go in person. Finding some friend or relative who can go they agree to send him as their representative. In many such cases the work of earning enough money to support the man who has gone forth is one to which the man who remains at home gives much of his life-energy. But both men are obeying the Great Commission—the one no less, perhaps, than the other. Are there not some men and women among our Maritime Baptists who could go forth at their own charges? Are there not some wealthy parents who could send forth a son or a daughter and support them on the field? Are there not men and women of wealth among us who could adopt some son or daughter as their representative and send them forth? Are there not many who could dedicate the proceeds of their business to the sending of the gospel to the heathen, and make this a life work? And if they were unable to support a representative all by themselves could they not raise one-half, one-quarter or one-third of the amount? Could not many of our churches have their representatives on the field and many other churches combine (say two or three churches) in the support of a missionary? This would be taking hold of missions in dead earnest, and would do more to answer the prayer: "Thy kingdom come" than any other one thing. Until there is among us a much more general conviction of personal obligation in this matter of preaching the "Gospel of the Kingdom to all nations," we can hardly be free from the charge of playing with missions—aye of playing fast and loose with Christ's commands, and false to the trust committed to us. Our Mission in India has had a most encouraging year. About 100 have been gathered into the churches, after most careful testing as to their real change of heart. The famine has been to India a blessing in disguise. The people will listen now to the truth as never before, and are in many cases sick of heathenism. This is the time to make a bold push into the enemy's country and in the name of our exalted Lord Jesus take the land for him. We, who are now on our way to India, thank God, from the bottom of our hearts, that he has chosen us to go forth at this dark hour of India's history, to tell the story of "life and peace forevermore." Who will follow next year? Who will lay their wealth, eye even their poverty, at His feet as an offering—a sweet smelling savor—for India's redemption?

Yours fraternally,

W. V. HIGGINS.

R. M. S. "Oriental," Indian Ocean, Dec. 18, 1897.

Messenger and Visitor

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PLEASE EXAMINE THE LABEL ON YOUR
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—The committee of the Dominion Alliance, when it waited on the government at Ottawa last week in reference to the Plebiscite, at the same time presented a resolution asking the Government to prohibit the importation and sale of liquor in the Klondike country. All that is required in the way of a prohibitory law in this case is a government proclamation, and with the police force which the government maintains in the Klondike, it should be practicable to make such prohibition effective. No doubt the banishment of liquor from the mining camps and towns would be greatly for the benefit both of the physical and moral health of those communities. The Montreal Witness, after showing that the old idea, that alcoholic liquors were a necessity to men who have to endure hardships in cold climates, has the logic of facts against it, says truly that, "upon such a crowd as that which will be in the Yukon next summer and winter, especially under the conditions in which they will live, the use of liquor will have the worst possible influence as regards their moral and social condition. Prohibition would be of the greatest assistance to the mounted police in the maintenance of law and order. There never has been a writer about mining camps who has not described the free use of liquor as the predominating influence for evil. It is the unfailing instigator and ally of all other forms of vice and crime, and is the main cause of most of the wretchedness and misery." It is well to have roads built and lines of travel established by which men may get into and get out of the country with speed and comfort, and by which the necessary supplies may be sent in. But if the Government has a duty to perform in this respect, has it not a still more imperative duty to the men who brave the hardships of those northern gold fields—among whom will be found many young men of steady habits—to protect them so far as possible from the temptations of the drink traffic, which, if not prohibited in the Klondike, will certainly work the physical and moral ruin of many? What shall it profit a man to make a fortune in the gold fields and become a drunkard, and what profit shall there be to the country in such a result?

—For a minister to resign and afterwards to withdraw his resignation is, generally speaking, a very unwise procedure. Not without mature and prayerful consideration should a pastor resolve on severing the sacred bonds in which he is united to a people as their minister in spiritual things. But after having sought divine counsel and having finally reached the conclusion that it is his duty to resign, then, when he has declared his resolution, it is seldom if ever wise for him to retrace the step taken. It now looks as though the case of Dr. John Hall, of New York, who a few weeks ago tendered, and afterwards withdrew, his resignation as pastor of the Fifth Avenue Presbyterian church, was not an exception to the general rule. Dr. Hall, it appears, resigned because his elders, or at least a number of them, thought it advisable that he should do so. In this opinion a majority of the trustees of the church seem to have concurred. But the policy of the session was not acceptable to the people generally, and, on the request of a great majority of the congregation, Dr. Hall withdrew his resignation. Now several of the elders and six of the trustees have resigned and the church appears to be in a fair way to experience a good deal of trouble. The blame for this condition of things may not of course be primarily or principally

being healed. Sometimes indeed such a course does pally with the pastor, still it seems evident that his resigning and then withdrawing his resignation has resulted in a division which may be a long time in not result in outward division, but it is almost inevitable that the pastor who resigns and then reconsiders shall lose to a very considerable extent that hold upon his people which is essential to any large measure of success.

—Our minister is not a denominational man. He seems to take no interest in raising money for missions or any religious interests outside our own church." Such, in substance, was a remark made by a visitor to the MESSENGER AND VISITOR office the other day. We feel sure that "our minister" is in this matter making a serious mistake. Very likely he is not well paid, and if questioned on the subject, he would perhaps say that, until his people are able to give him more than the meagre pittance which he now receives as salary, it is not his duty to ask them to give to other things, since their first duty is to support their own minister. But very likely the reason why the good brother's salary is so small is not that the congregation is not able to make it larger, but because the grace of liberality has never been developed in their hearts. If these people had been educated as to their opportunities and their duty to promote the cause of Christ in the world by contributing of their means, they would be larger hearted toward their pastor, and he would have less reason to complain of an inadequate support. The ministers who lead their people courageously into benevolent work and, to the extent of their ability, are an example of liberality to their churches, are casting bread upon the waters which will return to them again.

—The lines which appear on the third page of this paper over the signature of A.S.H., were written by Miss Hubley, of Halifax, notice of whose death appears in our obituary column this week. Her pastor writes that the desire which the lines express was granted, her death being very peaceful.

Christ's Ministers and Their Ministry.

One important thing to be remarked in connection with the Bible lesson of the current week is that, in accomplishing His purpose of establishing the kingdom of heaven in the world, God works through men. And in this ministry to which men are called as the disciples and apostles of Christ, manhood finds its noblest work, since therein men are made co-workers with God in liberating their fellowmen from the tyranny of Satan and in bringing them into the liberty of the sons of God. It is plain that, in choosing men to be his apostles, Jesus did not make it an object to find men of great learning or of extraordinary intellectuality. There is indeed no word from his lips to indicate that intellectual power and learning would be despised or rejected of him when offering itself humbly in his service, but what he valued chiefly in his apostles was not these qualities. He sought rather those natures which had largest capacity for faith, the men of simple, ingenuous minds who were most ready to receive the things of the spiritual world. He was born among the common people and he chose to remain among them, accepting the humble conditions of their life, entering into fullest sympathy with their joys and sorrows and taking from among them the men who should form the nucleus of his kingdom and whose names should be honored through all time as his apostles.

The sending forth of the twelve indicates what confidence Christ reposes in men. He trusted these men not because of their intellectual power, their learning or their experience, but because of their love, their single-heartedness, their trust in a power infinitely greater than their own,—the qualities which made it possible for God to work through them to the accomplishment of the greatest ends. We can imagine the supercilious scorn with which the Scribes and the Pharisees would regard the sending forth of such men—fishermen of Galilee, converted publicans and the like—to effect a religious reformation in the world. Certainly it would not have been their way, nor ever the way of worldly wisdom. But in the history of Christianity it has been many times demonstrated that "the foolishness of God is wiser than men and the weakness of God is stronger than men." This thought of the confidence which the Lord reposes in men in making

them ministers of the word of life, should strengthen the heart of every preacher and Sunday School teacher and all who work for the coming of God's kingdom in the world. The excellency of the power is of God, but God has shown great respect to the earthen vessels in committing to them the treasures of grace and salvation. If the Lord has made us the ministers of his grace, we may confidently expect that he will surely supply that which is necessary to the success of the ministry to which he has called us.

In the words which Jesus addressed to the twelve as he sent them forth on their brief mission there is much that is instructive as to the purpose of the gospel ministry and the principles by which those who engage in it are to be controlled. Needless to say that the getting of wealth and the securing of ease and comfort is wholly aside from that purpose. The ministry to which these were called was one to make constant demands on their energy. They were to go forth as sent by their Lord, rather than as called by those to whom they should minister. Whether they were welcomed or rejected by those to whom they went, their ministry would still be accomplished. They were responsible to him who sent them. They were to sympathize with men in all their needs and to minister to their physical infirmities, but the grand purpose of their going forth was not to make men comfortable as to their present life, but to minister to their spiritual needs and to proclaim to them the coming of God's kingdom. To build hospitals and asylums and in many ways to give expression to Christ-like sympathy for the unfortunate and the suffering is an important and legitimate part of the mission of Christianity. But to minister to the spiritual needs of men will always be the grandest work of the Christian ministry. As stewards and dispensers of the riches of divine grace, Jesus sent forth his apostles, and their hearts were to be so filled with the thought of the abundance of blessing which they had received and which they were to minister to others as to leave little room for care as to what they might receive from men. Freely they had received and freely they were to give. With nothing but the simplest necessities were they to provide themselves. Their trust for daily bread must be in God and in the good will of those to whom they ministered. But what they thus received from men was to be to them not as an alms but as a matter of right and justice, on the principle that "the laborer is worthy of his hire." The minister of Christ is never justly regarded as a dependant upon the bounty of others, a mere dead weight, in a financial point of view, upon the community. Though he does not directly add to its material wealth, yet indirectly he does so largely. Not a farm or a factory or any honest business, but has its cash value increased by many per cent, because of the presence in the community of a faithful minister of Christ. Note also that no labor in the service of God is lost. The faithful minister cannot toil in vain. If those to whom he declares the word of peace receive it not, his peace returns to him, and his soul is blessed through the endeavor to bless others. This is true of churches as of individuals. Apart from any question as to the success of missions, it is unquestionable that the churches which have been strongly moved by the spirit of missions have been greatly blessed thereby.

From Halifax.

Rev. George M. Clark, a retired Presbyterian minister, died very suddenly at his home in Halifax, on Tuesday morning, the 24th of January. Mr. Clark was a genial, highly-esteemed minister of the gospel. He had attended public meetings and preached up to the last. To be in his company was to be blessed. It is needless to say that he was beloved by his large circle of friends of all denominations.

Dr. Worcester, of Waltham, Mass., engaged by the Countess of Aberdeen, came to Halifax and gave a lecture on the 22nd of January in Orpheus Hall, on the subject of the Victorian Order of Nurses, a sisterhood organized under the patronage of the Countess. Dr. Worcester has had much experience in training nurses of this kind, and of learning of their usefulness in the cities, towns, villages and country places in Massachusetts. The Lieut.-Governor, the General, and other prominent men attended the meeting, and after listening to Dr. Worcester's lecture advocated the scheme. Dr. Farrel presided and gave the undertaking his support. It is evident that nurses trained to work in private families can be very

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useful. Not only is medicine a science in this day, but nursing is also a science. Not the comfort alone of patients depends in many cases on the nursing they get, but their lives as well. If, in such cases as that reported near Billtown, Cornwallis, a trained nurse could be obtained at first, the contagion might be arrested and lives saved. It now seems probable that a small beginning will be made in Halifax at an early day. If so the nurses will be at the call of friends in serious cases of sickness in any part of the province.

The District Committee passes from one kind of work to another. Now that three schools have been started in Preston, they have turned their attention to the matter of a County missionary for Halifax. The H. M. Board has been consulted and has agreed to give \$300 toward the support of such a missionary. The churches of the city and Dartmouth have decided to make up the balance of the amount after the missionary has reported the amount raised on the field. Rev. P. S. McGregor has been offered the position. He is considering the matter. If he accepts it he will live either in Halifax or Dartmouth, probably Dartmouth. The offer has been made with the assurance that Mr. McGregor will make a successful missionary.

Hammonds Plains and Sackville churches are still without a pastor. A good man is needed for that field. Rev. W. E. Hall was at Sackville on Sunday, January 23. Rev. Aseph Whitman, the late pastor, and Rev. Mr. Sterns have supplied the churches to some extent.

The Rev. W. E. Bates has accepted a call extended to him by the Tabernacle church, at Halifax. He is a native of Connecticut, the son of a Baptist deacon. He studied at Colgate University. He was ordained at Greenville, Connecticut. He was pastor there a little less than three years. His next pastorate was at Waterford, Conn. He remained there six years. Then he was pastor of the church at Penacook, N. H., for four years. He took charge of the Portland Street church, Haverhill, December, 1887. His work closed there eight months ago. Mr. Bates has had twenty-two years of experience as pastor.

His credentials from ministers in Boston and vicinity commend him to all as a devoted, faithful pastor. The Tabernacle has been fortunate in securing the services of such a man to take up the work so well carried on for these years past by the Rev. W. E. Hall. The Baptists of Halifax are glad to have in prospect the welcoming of a minister so highly commended. Mrs. Bates too is commended as a most excellent pastor's wife.

Ontario Letter.

REV. P. K. DAYFOOT.

"Candlemas crack
Breaks winter's back."

It is to be hoped it does, for it is severe enough to break anything; and it nearly breaks the coal bin. On Sunday, January 30, it was 9° below zero at church time. On Sunday, February 6, it was 15° above zero at the same hour. On February 1 I sat in my study wearing an overcoat. Four days later I sat with the window open. Today the furnace fire is out, and the house is warm enough from the coal stove, while outside the sleighs are dragging over the half bare ground.

"If Candlemas Day be bright and clear
There'll be two winters in that year."

If this be so, it was well that February 2 was a day of cloud and storm. No man, much less the proverbial bear, could see a shadow in these parts.

PROVINCIAL ELECTIONS

are all the talk now. Newspapers and candidates are frantically and hysterically appealing to the free and independent elector. Their stories may be very diverse, but each one tells the truth, the whole truth and nothing but the truth, of course!

TEMPERANCE MATTERS

are being mightily stirred just now. In view of the expected plebiscite, Dr. Grant, of Queen's College, Kingston, a Presbyterian institution, has published in the Toronto Globe a series of letters condemning Prohibition as the worst possible means of dealing with the liquor traffic. His arguments have been assailed from every standpoint, and mainly by men of his own denomination. Dr. Lucas, a Methodist minister widely known in the Maritime Provinces as well as in Ontario, went to Kingston to publicly debate with Dr. Grant. We have not done badly in Ontario. Our licenses have been reduced 50 per cent, and now stand at 3,000 in a population of 2,200,000. In July, 1898, one half the saloons will close, and the other half in July 1899. The age of minority has been raised from 16 to 21, up to which age a youth is a minor and any one selling liquor to him is liable to heavy penalties. Yet we can do much more.

CANADIAN MISSIONS,

as reported at the International Conference recently held in New York City, have the following status: Societies, 6; principal stations, 89; out-stations, 227; Canadian workers, 242; native helpers, 506; native churches, 112; members, 9,141; additions last year, 1,040; given by natives, \$32,339.00; raised at home, \$283,706.00.

OBITER.

On Tuesday evening, January 4th, a social was held by the members of the Dovercourt Road church, Toronto. The special feature of the evening was the opening of the small boxes which the people had been gradually filling for months. The boxes when opened gave forth \$500.00 for the church debt. The Toronto B. Y. P. Unions held a mass meeting in College St. church, on Tuesday evening, Jan. 11, when Chancellor Wallace gave an illustrated lecture.

Rev. J. Manton Smith, for twenty-five years an Evangelist of Spurgeon's Tabernacle, is at present working with the Baptist churches of Toronto.

Rev. F. T. Tapscott, of McMaster University, class of '97, is doing valiant pioneer service in Rat Portage, a mining town in Ontario. He is also heeding Paul's advice and giving attention to reading. He has lately captured first prize (\$100) in Greek, under the Institute of Sacred Literature.

Rev. S. S. Bates has just closed his twelfth year in College church, Toronto.

Rev. W. S. McAlpine, of Whitby, goes to Georgetown, March 1st.

Dr. Strong, of the Rochester Seminary, will lecture at McMaster University for the Theological Society, Mar. 1.

Dr. Newman, of McMaster University, will give the historical lecture at the American May meetings.

Rev. E. Topping, the oldest native born resident of Oxford Co., died in Woodstock recently, aged 85.

Port Hope, Feb. 11th, 1898.

Sights and Sounds in India for Boys and Girls in Canada.

DEAR GIRLS AND BOYS.—Gurriah loves to tell others about Jesus. He gets hold of everybody who comes near him and explains the way of salvation. The other day, at the Clock Tower, after all the rest of us had spoken, he stepped forward and looked the crowd in the eyes. Then he began with a low voice to tell in his simple, earnest way, the story of the cross. The people gathered closer around him and listened with surprise to this new young preacher. If anybody ventured to raise an objection, so strong was the flow of his artless eloquence that all opposition was swept away as with a flood. A Brahmin, who had been Miss Newcombe's munshi, was in the audience. He came around to the corner of the Clock Tower, where Veeracharyulu was and expressed his surprise. "How," said he, "can a mere boy, with so little learning, speak this way. I am sure I could not do it before such a crowd." The munshi did not understand that all this had come to pass, that the word might be fulfilled, which was spoken by our Saviour—"It is not ye that speak, but the spirit of your Father that speaketh in you." Pray for Gurriah that no man take his crown, that he may "grow up into Jesus Christ in all things" and fulfil the bright promise of his youth.

You know Veerahalla. She is the wife of Somalingam. You remember that when he was baptized, her relatives came and took her and her children away to their home, over twenty miles distant. But inside of a month God gave them all back to him. However, Veerahalla's mother charged her never to become a Christian, never to attend a Christian service and never even to listen to anyone who should venture to teach her the Christian religion. Veerahalla came back to her husband because she loved him and not because she loved his new religion. She was fully resolved to carry out her mother's wish and live and die a Hindu,—all but her caste, which would be lost by returning to her husband. But God has done a wonderful work in her heart, and she has been completely won to Christ.

Tuesday afternoon, September 21, the baptistry in the garden was filled with water from a well in the town. As soon as the sun was hidden behind the hill we gathered around our big font under the margasa tree and prayed and sang praises unto God. Then Veerahalla was baptized. It was a happy day for all of us, as well as for her, for she had been the subject of our prayers for nearly four years.

Her husband was not able to come out and witness the ordinance. Indeed, we did not know that he should ever be able to leave the house again until he departed to be with Christ. For three days his spirit had been hovering between this world and the next. Several times we thought he was going. But God had mercy upon us and upon the Telugus, who are yet to be saved through his testimony for Christ. It is now nearly three months since his illness began and yet he is able to go to meeting only when he is carried over to the chapel in a chair. Nevertheless he is gaining steadily and we hope that God has much more work to do through him before He calls him home.

Veerahalla has taken all the jewels out of her children's noses, and now they look like civilized human beings. She always keeps them neat and clean, especially on Sundays. They have five children. The three eldest are girls. Their names are Sanyasamma, six years old; Soodharamma, four years' old; Rutnamma, three years

old; Krooparow, a boy one and a half years, and Prasun-narow, a boy two months old. The mother has been growing in grace in a way that has cheered our hearts exceedingly. She is a constant attendant at Mrs. Morse's Bible class. Mrs. Morse says that her earnest attention and eagerness to learn is an inspiration to her in teaching. We feel like singing the doxology over her as another trophy of our dear Saviour's grace.

Sunday, Nov. 28th, was Temperance Sunday in India. The day was appointed by the W. C. T. U. We had two Telugu sermons on temperance. At the close of the afternoon sermon time was given for any who wished to speak or pray. Veeracharyulu came to the front and faced the audience. He told how he had smoked cigars for many years and thought it would be impossible to give it up. He did not like for anybody to speak to him about giving up tobacco. One day when a Christian teacher spoke to him on the subject he was so angry that he went home and smoked ten cigars just out of spite. Since he had become a Christian himself he had been thinking about it, but did not see what harm there was in smoking a tiny cigar or two now and then when he wanted it. Moreover, the habit was so deeply rooted that he did not believe it would be possible to uproot it anyway.

"But," he continued, "I came across an article in the Telugu Baptist that convinced. The arguments in that article persuaded me that it was wrong for me to use tobacco. I saw that I must give it up. Moreover, the writer of the article quoted a passage of Scripture that showed me the way out of it. That verse showed me that the impossible is possible. It was Luke 18:27, 'The things which are impossible with men are possible with God.' Then I fell upon my face and prayed: 'O God it is impossible for me to give up smoking cigars, but it is not impossible with thee, because it is possible with thee, I give it up.' From that day to this I have not touched a cigar. The old longing for a smoke has come back several times. But each time I fell on my face again and prayed to Him to whom all things are possible, 'O God, I am longing again after that miserable stuff. It is impossible with me, but it is possible with thee,' and he gave me the victory every time." Esvararow, too, has given up smoking through reading the same article, through the same passage of Scripture and the same power of God.

"Now," continued Veeracharyulu, "if any of you have any bad habits which you think you cannot give up, of course you can't. But what is impossible with you is possible with God. Fall on your face before Him and He will give you the victory."

What you have just read is only a very free translation of his address as I heard nearly a fortnight ago. It was all news to me and made a deep impression on my mind. My soul magnified the Lord who had been carrying on this silent but deep work in Veeracharyulu's heart. Not only has God enabled him to give up tobacco, but He has taught him a lesson that will last him all his life. This victory has laid the foundation for a thousand more. He has learned at the feet of the Great Teacher that the impossible is possible.

Soon after his baptism, last July, he came and asked me the meaning of Mark 11:23. This passage tells how Jesus declared that if a man have faith in God, all he need to do is say the word, and at his command yonder mountain will depart and sink in the sea. This is an amazing statement! Veeracharyulu wanted to know what it meant. God gave me the answer: I replied, "Why Veeracharyulu you have cast two mountains into the sea yourself." He looked up in astonishment. "Before your baptism your caste rose up before you like a high impassable mountain. Did it not? You thought you could never cross that mountain. You looked at it and your heart melted like wax within you. Where is that mountain now?" "It is gone," he replied, and his face was radiant with joy. "Yes, it is gone. It is sunk in the sea. The promise of the Lord is fulfilled. That is one mountain put out of the way. Then the anger of your relatives and friends rose up before you like another lofty mountain. You want to cross that mountain and follow Christ, but thought it impossible. Do you remember the day in my study when you broke down and cried like a child because of this mountain. You wanted to follow Christ but the wrath of the world rose up like a mountain before you and separated between you and Christ. Where is that mountain now?" "It is gone, all gone," and his heart seemed to leap for joy.

Now also as I think of this new victory which God has given him, I behold another mountain cast into the sea. Thus early in his Christian life God is giving him the faith that removes mountains. He is getting used to seeing them go. I see many mountains yet before him which, perhaps, he does not see himself, and God, no doubt, sees many more. But there is room for all these crags and peaks in the same old ocean that has engulfed the others.

Pray for your missionaries that we may all have this faith. Mountains rise up before us and around us so that our soul is often in the valley of the shadow of death. Satan has range after range of obstacles and hindrances and ramparts in our path like the Alps, the Andes and the Himalayas. But there is room for them all in the Bay of Bengal. Pray that we all may be awakened to know the Scriptures and the power of God. Pray for us. "All things are possible to him that believeth," and before his triumphant march "every valley shall be exalted and every mountain and hill be made low."

It is a glorious thing for a child of God to learn this lesson when he is young. The younger the better. Try it on the little things of life, then when you are big you may try it on the big things. It may be impossible for a boy or girl to conquer a bad habit of saying unkind words, or of flying into a fit of anger, but it is possible with your Saviour. "Even the winds and the sea obey him." Demons and diseases sank into the earth at the sound of his voice. Learn this lesson now you will make a missionary worth a hundred of the poor wreck that writes this letter. Pray for me. "If ye have faith nothing shall be impossible unto you."

Yours sincerely,

L. D. MORSE.

On tour Padinanabham near Bimlipatam,
India, Dec. 10th, 1897.

* * The Story Page. * *

A Happy Birthday.

"What was the sermon about to-day, little girl?" asked Mrs. Clay, as Hattie noiselessly entered the room where she was lying.

"Tithes," answered Hattie, briefly.

"Tithes," repeated Mrs. Clay. "What do you mean?"

"Why, don't you know, mamma? Giving tithes of all we possess," explained Hattie, indifferently and with a slight yawn.

"Perhaps the minister didn't explain what tithes means, dear. Maybe that is why you are not more interested. I'll tell you about the word, and then you can tell me about the sermon," said Mrs. Clay, smiling and softly patting Hattie's hand, which she was holding.

"But Mr. Brown did explain all about it. It means dividing all our things into ten equal parts and giving one to the Lord; and, if we give it to some one else instead of keeping it for ourselves, it is the very best way of giving to the Lord. For we are all His children, and a father is always better pleased to have something done for his children than for himself.

"I am glad Mr. Brown explained it so clearly," said Mrs. Clay, with a pleasant smile. "I don't believe that I ever heard it told so simply and well before."

"But I don't like it!" remonstrated Hattie.

"Why, Hattie, my dear child! Why not?" exclaimed her mother, in utter astonishment.

"Why, I don't see what I can ever do about it. Take my dresses. I only have five, to begin with. Now, if I divide, and give away a tenth, I can't see what good a half dress would do the little girl I gave it to; and I never could wear the piece that was left. Besides, I think, when you and papa take care of me and buy my things, that they partly belong to you; and I haven't any right to give away presents, or they won't divide even!" And Hattie threw herself into a chair in a very uncomfortable attitude, and started to put a finger in her mouth; but, remembering that was very babyish, as well as ill-natured, she quickly put her hand behind her, and patted her foot on the carpet instead. Mrs. Clay looked half amused, and altogether puzzled. How could she explain to this little girl just what was right about giving it made her wonder if she really knew herself.

At last she said slowly: "You are partly right and partly wrong dear. It would not be right to give away your things without permission. You may give away your dark blue dress though, if you wish. You have outgrown it; but it is good and pretty, and a few stitches will put it in perfect order. I'll attend to that part, if you will think of some one to give it to whom it will fit. But isn't there something, dear, that is really all your very own, something that you have worked for or earned in some way that you can share with a less fortunate child?"

Hattie puckered her brows, and sat silent several minutes, thinking with all her might.

At last she said doubtfully, "There are my hickory nuts."

"Very good," said mamma, promptly. "You gathered those all yourself; and, although part of it was fun, part was hard work, too, I know. Now, don't you know somebody who has no nuts and would like some?"

"I guess, maybe, Mamma Eastlake would," said Hattie. "She says that she has never been nutting. Her mother can't spare her away from home that long."

"The very person!" exclaimed Mrs. Clay brightly. "And you would be conferring pleasure on more than one person, too, I am sure. There are so many children there, and they would all enjoy the nuts."

"I believe the blue dress would fit her," said Hattie, growing interested.

"What were you and mother having such a confab about this afternoon, Hattie?" asked Rob at the tea-table. "I hung around in the hall for 'most half an hour before either of them realized that I had knocked and should like to come in," he added, turning to his father.

"Is it a secret, Hattie?" asked Mr. Clay, affectionately.

"No, indeed, papa!" answered Hattie, returning his loving gaze, and then looking a little shyly at her mischievous brother. "I explained Mr. Brown's sermon to mamma, and then she explained it to me. I think I understand her better than I did him; and now I am going to give away some of my hickory nuts, because they are my very own." And Hattie told all about her plan.

Bright-eyed Rob listened respectfully, and, when she had finished, joined heartily in papa's "Good!"

"How do you think some pop-corn would taste with those nuts?" he asked. "You know I had a pretty good crop this year."

"Oh, my!" exclaimed Hattie, clasping her hands in a way that showed what one little girl thought of pop-corn and nuts. "Next Thursday is my birthday," she added. "Let's send them then. I think it would be a lovely way to celebrate."

"In that case, I'll contribute to the dinner," said Nellie growing interested. "And I shall not have the trouble Hattie did, either," with a smile, "I can divide

evenly. I have just twenty chickens, and the Eastlakes shall have two."

"I want a share in this birthday celebration of tithes," said Mr. Clay. "I can't contribute all of my tenth in this way or at this time, but I want to send a part of it."

"You must let me do something too," said grandma, nodding and smiling.

"If grandma puts in anything to eat," said Hattie, emphatically, "her name ought to go with it, so that they'll know how extra good it is. Really," she added, with a long drawn sigh, "what grandma cooks is too good to give away to anybody!"

"Bless your heart, my darling!" exclaimed the dear old lady, delightedly, when she could make herself heard above the laugh which followed. "If you flatter your grandma like that, she'll have to—to make you an apple turnover," shaking a finger at Hattie in mock reproof.

"If that is the penalty," said Rob, "allow me not only to indorse, but emphasize Hattie's compliment."

"Oh, you rogue!" said grandma, laughing. "You'll surely make a conceited old woman of me!" Then, more seriously, "But, really, children, there must be no hint of the source of these gifts. That would spoil it all. I might say, 'Do not your alms before men, to be seen of them,' only I don't like to regard lending to the Lord as alms-giving."

Hattie was a happy girl the next week, spending many busy minutes collecting and arranging the tithes; for every member of the family wanted to take part in filling the basket for the Eastlake family and helping her with her novel birthday celebration. Even six-year-old Tommy bravely gave a bright red apple, which he had succeeded in keeping a whole day, waiting for it to "mellow."

"How shall we get it there?" asked Hattie with a puzzled look, as they were eating breakfast on the looked for morning.

"We'll have to get old Tim to take it in his wagon," answered papa. "I'll pay for expressing."

At last the basket was started on its journey; and Hattie stood at the window, watching long after the wagon was out of sight. She was very happy all morning and afternoon, making agreeable surmises about the pleasure their gifts had afforded; but when evening came she grew restless, moved aimlessly about the room, or spent many minutes looking out of the window, as if watching for some one. At last she exclaimed vehemently, "I do wish I knew what they said when the basket came!"

Mr. Clay dropped his newspaper. Rob laughed, and Nellie uttered an astonished, "Well!"

"I don't care!" insisted Hattie, as she saw the smiles of amusement at her expense. "To go to all that trouble and not even know whether they got it or not is just too bad!"

"Oh, they got it all right," said papa. "Tim's trustworthy." And with that slight consolation Hattie was obliged to leave the subject.

The next day Mr. Clay came to dinner with an expression of mingled amusement and gratification on his face.

"I can tell you a little bit, Hattie, of how the basket was received," he said, when they were all seated at the table.

"I saw Tim this morning; and the first thing he did after wishing me good morning was to say: 'Shure, Mister Clay, an' the next time we've a load like that av yesterday, I'll take it for yez for nothin.' Bedad, an' I believe I'd pay meself for the job rather than lose the fun av it. Them kids was clane wid over the things in that basket; and Jimmie bye, the size av yer Tom, was that took up wid the ridd apple that he didn't know enough to ate it. An', when they came to the nuts and pop-corn, Mrs. Eastlake clapped her hands, and says, 'Now, thin, darlin', ye can have some fun like other folks!' An' she gits thim a flat-iron to crack the nuts wid, an' a spider for the corn; an' thin she turns, an' sees me a-sthandin' an' lookin' on, an' says: 'It's all I can do, Tim, to git necessaries—sometimes I can't git them—without a gitting treats for the children; and they need 'em just as much as they do food an' drink an' clothes.' I'm a-thinkin' that same meself, Mr. Clay; and now remember, sir, the next time ye've a basket, I contribute meself an' horse an' wagon to take it som'ers!"

"Oh!" said Hattie, clasping her hands; it's the very nicest birthday I ever had!"—Christian Register.

* * * * *

The Smallest Housekeeper I Know.

BY BLANCHE BISHOP.

Her name is Mary, and she is four years and three months old. Having no playmates of her own age, she is fond of visiting a near neighbor, an elderly lady, who understands how to amuse children. She calls this lady Aunt Abbie, though she is really no relation.

On Mondays, when the wash-boiler is steaming, and Aunt Abbie is elbow-deep in suds, the porch door opens, and a little figure in red calico steps in in a most business-like way.

"Am I too late to help 'oo wash, Aunt Abbie?"

"O I guess not, Mary. If you'll be very good I'll let you wash the socks."

So Mary is provided with the smallest tub and a chair to stand upon. An apron is tied around her neck and she goes to work. She does everything exactly as Aunt Abbie does. She rubs soap on the dirty spots, scrubs the socks on the board—crosswise, because she cannot reach the other way—and souses them up and down in the water. As there is only one wringer, however, she uses the handle of her tub for a "make-believe" wringer. She grows very warm and the perspiration stands in big drops on her forehead.

"I'm very 'tic'lar to get my clothes clean," she says, earnestly; and she looks such a cunning little picture of a careful housewife that Aunt Abbie feels like hugging her, tub and all.

Tuesday's ironing is done in the same way. Aunt Abbie is at the big board, Mary has a cloth spread on the sewing-machine box. On the stove hearth are two or three doll's irons, which never get more than milk-warm, but which can move about just as industriously as if they were big and hot.

"Any more little things?" cries Mary, as soon as she has hurried over a piece and hung it on the clothes-horse; and Aunt Abbie is often at her wits end to find something little that she is not particular about. Mary cannot understand why she is not allowed to do collars and cuffs, for they are "littler" than kitchen towels.

"I never did them when I was a little girl," explains Aunt Abbie.

"Well—well, I didn't either," says Mary, solemnly, her eyes just above the level of the kitchen table, "but now I'm big, I can!"

But Aunt Abbie does not appreciate this kind of reasoning any more than Mary does her kind.

Wednesday, Thursday and Friday,—how the work does pile up! But no matter what Aunt Abbie is doing, whether sweeping, dusting, scrubbing, sewing, mending, cooking or washing dishes, her tiny helper is almost sure to be on hand. Who could resist that sweet, pleading question: "Can't I help 'oo, Aunt Abbie?" Certainly not Aunt Abbie, for she has no little girls of her own, and Mary's daily visit is her greatest pleasure.

One day they were washing dishes together, when Uncle Joe called through the window: "Come Mary, put on your hat and come for a drive."

Mary looked out wistfully at the horse and buggy, for there is nothing she loves better than a drive. Then she sighed and took up another spoon.

"I'm 'fraid I haven't time today; I've got so much to do."

"O never mind the dishes," said Aunt Abbie. "Run along and get you hat."

Mary slowly put down the dish-towel. Uncle Joe was waiting, but so were the dishes. Suddenly a happy idea smoothed out the anxious little brow.

"Well, p'raps I better, but you leave the dishes till I come back, won't you, Aunt Abbie?"

"P'raps so, and p'raps not," laughed Aunt Abbie. "Hurry up!"

Saturday is the best day of all. It is baking day, and all the morning Mary is as busy as a bee. Aunt Abbie gives her a piece of dough and one end of the moulding-board. She has a rolling-pin, biscuit-cutter and baking-tins of her own.

Such funny little biscuits and cakes and pies this funny little cook turns out! The pies are the hardest of all to make just right. Little nubbins of dough will stick out here and there, and when they are smoothed down it makes thin places for the juice to run out! But they are really and truly pies, and oh! how good they smell when they come out of the oven!

"I like to work," says Mary with a happy sigh, as she puts on her hat to go home. And she can hardly wait for Monday morning, so anxious is she to begin all over again.

* * * * *

Arrow Points.

BY PASTOR J. CLARK.

A fast life means a swift death.

Beside Christ's cross can come no curse.

It takes more than a good ship to make a good sailor.

If Christ is near you need not fear.

Those who draw nigh to God in this life will not be driven from Him in the next.

The longest night will end in light.

Family affection is the best preventative of family friction.

He that lives a Christian life will die a Christian death.

Satan's friends are the Lord's enemies.

There can be no spiritual fruitfulness without the root principles of righteousness, truth and love.

When Christ's dear name is loved,

And His best will obeyed,

However dark or wild the storm,

Why need we feel afraid?

The mighty Christ of Calvary

Redeems for all eternity.

Basin River, N. S.

BY

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Church Discipline.

BY REV. HENRY E. ROBINS, D. D.

A courteous request comes to me for a discussion of "Church Discipline." The matter is far too important to be dismissed by a word, and yet our limits will not permit us to treat it as it deserves. We will, however, outline a discussion.

Manifestly as the aggressive efficiency of a national army depends upon the excellence of its discipline, so the efficiency of the army of the Lord must be proportioned to the wisdom and thoroughness with which its discipline is administered.

First, church discipline should be formative. The first thing done with a raw recruit after his enlistment in the United States Army is to put him into the "awkward squad" to be "set up," to be instructed in soldierly duties, and to be drilled. The first thing that ought to be done with the newly baptized is to subject them to discipline resembling that of a soldier, the difference in the kind of warfare to which they are called being duly considered. They should be instructed in the duties devolving upon church members, and the high purpose of the organizations into which they have entered. They should be made to see that the church is not a mere human institution; that the ends it proposes to itself are far loftier than those of any society of mortal devising; that the obligations assumed are more imperatively binding, more sacred, and are enforced by sanctions that take hold on eternity. If this first step in church discipline were ordinarily taken, there would be less occasion for the two following.

Second, church discipline should be corrective. When a member is overtaken in any departure from conduct becoming a Christian, the spiritually-minded of his associates should seek to restore such an one, not in a censorious, critical spirit, but with fraternal love and sympathetic meekness, remembering that they themselves are not infallible and are liable to fall under the power of temptation, as Peter did. (Gal. 6:1.) The duty of mutual watchfulness is too little heeded among us. Christ watched with a shepherd's solicitude over the sheep of his flock. To each one of us who has professed his name his word comes—"Know ye not as for your own selves that Jesus Christ is in you, unless ye be reprobate?" If Christ be in us we shall manifest, so far as we yield ourselves to his control, his spirit. Oh, that he from whom this spirit, so alien to human society, can come, may pour upon our Baptist brotherhood that tender, brooding solicitude for the spiritual welfare of one another which would at once set us apart in the eyes of all men as his own. Then there would be a living demonstration of Christ's presence still on earth.

"To tell that God is yet with us, And love is still miraculous."

Third, church discipline should be the discipline of exclusion. This is the last resort of a church striving to maintain its position as a living witness for Christ. When the subject of church discipline is adverted to, the minds of too many, perhaps of the majority, turn to this last step, which can safely and with spiritual advantage be taken only after the first and second. It must, however, be taken, if the church is to maintain the visibility of its witness to the risen Christ among men.

It should be taken when any member continues, in spite of warning and entreaty, in unrepentant neglect of covenant obligations. To fail to take it in clear cases is to sanction the too prevalent notion that church obligations are a trivial matter, and that the discharge of them is a matter of personal judgment and private convenience. Not so; the church as a body is pledged to set up its standard of what the Christian life should be, and to make that standard real as far as practicable. Indeed, either by doing its duty in this regard, or by failing to do it, it does in fact set up a standard by which Christianity as a purifying force in human society will inevitably be judged. What the church endorses by action, and not less by failure to act, is rightly construed as testimony to its conception of what character those who profess the name of Christ should bear.

It should be taken without delay in all cases of flagrant and confessed or indubitably proved, wrong doing, creating public scandal. The honor of Christ, in such cases, and the purity of the church are at stake. The church should free itself at once from all suspicion of complicity with the offense, and of any disposition to screen the offender. Nevertheless it should take such action deliberately and tenderly as accountable to the Great Head of the church, not venturing to judge that the offender may not be a Christian, but declaring only that the condemned bars him from its fellowship in church relation. Every means that Christian wisdom and love can devise should be taken to restore such an offender, and, in due time, after evidence of repentance, he should be restored to communion.

The statement carries with it the force of self evidence that the law of inclusion determines the law of exclusion. We admit members upon credible evidence of regeneration; when after admission that evidence clearly fails, exclusion should follow. To deny this principle in theory, or in practice, is to abandon the attempt to build a spiritual church, that is, to refuse to accept the New Testament as our guide in church polity.—Zion's Advocate.

The Young People

EDITORS, { J. D. FREEMAN. G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

B. Y. P. U. Prayer Meeting Topic—February 20.

The law of love, Rom. 15:1-3. The strong should bear the infirmities of the weak. The young disciple should be strong in the Lord. "Strength and beauty are in His sanctuary." What so beautiful as strong Christian character. "We then that are strong." When the hungry multitudes were famishing for bread Jesus said to the disciples, "How many loaves have ye." How much have we of this strength to help the weak ones? Christ our great example pleased not Himself. "He came not to be ministered unto but to minister."

This is the law of the new kingdom, not written on stone like the ten words, but exemplified in the life of the king. The decalogue is not our law, though still binding as a rule of life. The sermon on the Mount is not the law, but a setting forth of the cardinal principles of the kingdom of heaven. The law of the kingdom is the "law of love."

First. It was because "God so loved the world that he gave his only begotten Son," (John 3:16). Salvation for lost men had its origin in the Father's love. His love is back of everything. There was no other reason for his gracious purpose of redemption than that he loved. And love must manifest itself. It could not remain inactive when its object, however unworthy, was in danger of eternal death.

Second. It was love that brought Jesus to earth. "Who loved us and gave himself for us." It was with him the "higher law" that impelled him to leave heaven and come to this world to die. "He counted not his life dear to himself." He, the "Strong Son of God," came to bear our infirmities and our sins, and to help us back to God and heaven.

Third. It is the exhibition of the love of God in Christ that is to draw the world from sin to salvation. "I, if I be lifted up will draw all men unto me." "I drew thee with the cords of love." Only thus is our Heavenly Father seeking to save the lost. Love is the law of growth and progress in the kingdom of Jesus. Only the proclamation of a gospel of love wins men. Not Sinai's thunders, but Calvary's dying love overcomes the hard, stony hearts of men and makes sin forever lose its charm and become hateful to them.

Fourth. Love is the "bond of perfectness" that binds all God's people in one. The children of a common Father, united by faith to a common Elder Brother, they are to be distinguished from all men as those who love one another. By this shall all men know that they are his disciples.

"Blest be the tie that binds, Our hearts in Christian love."

How sweet this union. How strong the hosts of the Lord should be if only this law of love bound all the true followers of Jesus closely together.

Lastly. This is the law of service and helpfulness. If Jesus loved us with all the infinite wealth of his affection can there be any one so far down in the depths of sin that he cannot love him? Surely if we have caught his spirit and learned of him, we can love all that he loved. But his love is all-embracing. So must ours be. His love was self-sacrificing. Shall ours be less? His love led to his giving himself for the lost and the needy. Let us not withhold. "He that saves his life shall lose it. But he that loses his life for my sake shall save it."

Let us "keep ourselves in the love of God." Keep before our minds and hearts the highest exhibition of that love—the Cross. Let us get into the glorious procession and "go on with all the saints to comprehend what is the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God," (Eph. 3:18-19). Then will we be strong to help, and lead the lost to the fold of Christ. D. H. SIMPSON.

Windsor B. Y. P. U.

Our Young People's Union resumed its meetings about Nov. 25th with an encouraging number present. Notwithstanding the fact that our members are very much scattered since the disaster of Oct. 17th, we are encouraged and hopeful, knowing that the Lord will bless our efforts. Up to that date the committee work of the society for the year had been very efficient and we hope to again get into good working order in that line. Since resuming our work we have had one social, two missionary meetings and our usual devotional meetings. There is plenty of room for activity in our Master's vineyard, and we hope many more among us will enter His service. A. WORTHYLAKE, Cor. Sec'y.

Amherst.

Our union has started on another year of work full of determination to do more for our Master. The new committees to the number of thirty were entertained at tea by our pastor and his wife, Rev. J. H. and Mrs. McDonald. After spending a short time in conversation the different committees were called together and plans as to the work for the year were discussed. We are taking a course in Normal work under the efficient teaching of our pastor and find the work very profitable. The officers for the year are President, L. B. Lusby; Vice-President, Mrs. Smith; C. Embree, Secretary; Miss Harding, Treasurer. Miss Holmes with the junior work.

M. L. BENT, Cor. Sec'y.

Nictaux, N. S.

The second lecture for us of the Pastor's Lecture Course was given at Torbrook, Jan. 20th. The lecturer was Rev. E. P. Coldwell, of Port Lorne, and his subject was "The History of the N. T. Canon." We were taken over ground not familiar to the members of the Union. The ground proved to be very attractive, and many excursions will be taken because of the impetus given by this lecture. J. W. BROWNE.

Canaan Hill.

I read in your department of the MESSENGER AND VISITOR an article from O. C. S. Wallace "Why I am a Baptist." I climbed Canaan Hill last fall for a view. The first attraction was our brother's old homestead, nestling peacefully among the old trees which must have been there long before O. C. S. was. Then there was a Methodist church and perhaps the minister who loaned him the books; but now the last Methodist in "Canaan's fair and happy land" died last autumn and the church has been taken down and removed to Kentville to be used in erecting a parsonage. There is a Baptist church in Canaan doing good work, so that now should there be another O. C. S. wishing to be a Baptist he need not go to an adjoining community to be baptized. So the world moves on, "Men may come and men may go," but Baptists go on for ever. J. E. M.

Our Juniors.

Dorothy's Party.

Little Dorothy D. gave a party one day; Would you like to know who were invited? When I tell you their names I am sure you will say They are friends who should never be slighted. The first guest to arrive was Miss Ought-to-Obey. She had walked hand in hand with Miss Cheerful. Bright Miss Happy came skipping along the same way, Passing by in the street poor Miss Tearful. Miss Polite and Miss Kind came in one large group; Dear Miss Gentle was waiting to meet them; And Miss Thankful—who sometimes forgets what to say— With the sweetest of smiles went to greet them. Close at Dorothy's side two dear friends ever stay— Calm Miss Truthful, whom nothing confuses, And that sweet little peacemaker Love, who each day Takes the pain out of somebody's bruises. Oh, so merry they were! Dorothy often declared, Even though she should live to be forty, If with these lovely friends every day could be shared, She felt sure she would never be naughty. —Julia M. Colton, in the Midget.

The Grumble Family.

Did you ever hear of this family? Oh, so many belong to it! They are all over the world, and you can tell them just as soon as you see them. They travel a great deal too, on steamboats and cars; yes, they stop in hotels. The big family are all the time on the watch for something to grumble about. You can't suit them any way, no matter how hard you try. Don't grow up to be grumbly, children; you will never be liked if you do, and the family is too large already. Look bright and cheerful and happy, satisfied with everything that is done for you. Join the other large company, the "happy family," and so give comfort and cheer to everybody about you.—Observer.

The strong argument for the truth of Christianity, is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from him who hath overcome death.—Christlieb.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR FEBRUARY.

For Mr. and Mrs. Corey and Miss Clark that many more souls may be won to Christ in Kimeidy. Thanksgiving for those lately baptized on that field.

Meeting of the W. M. A. S. during Jubilee Week of the North Baptist Church.

In connection with the Jubilee celebration of the North Baptist church, the W. M. A. S. held a meeting Thursday afternoon, February 3. The vestry presented a cheery appearance, being decorated with flowers, plants, spruce mottoes of welcome, etc. The list of constituent members occupied a prominent place on the wall, as did also the names of the eight pastors who have ministered to the church during the fifty years of its existence. Invitations had been sent to the sister societies of Halifax and Dartmouth, so the gathering was a large one. The chair was occupied by our President, Mrs. MacPherson, who read a selection from the 6th chapter of St. John in opening, when followed prayer by various sisters for God's blessing. Music by a quartette, composed of Mrs. B. Witter, Misses Gates, Cross and Grey, was listened to with pleasure. A paper on the "History of the W. M. A. S. of the North Baptist church" was given by Miss M. H. Parsons. It was organized July 1, 1870. The officers then elected were: Mrs. David Ellis, Pres.; Mrs. A. W. Clark, Vice-Pres.; Mrs. J. Steele, 2nd Vice-Pres.; Mrs. J. McCully, Treas.; Miss Sarah Meagher, Sec'y; Mrs. J. E. Goncher, auditor. The Board of Managers comprised Miss Margaret Smith, Miss Emma Martin, Miss Louisa Brown and Mrs. J. Parsons. At the first quarterly meeting, held October 5 of the same year, the membership was found to be 59; the cash on hand, \$36.12. During the 28 years of the society's existence about \$3,000 have been raised and 160 names have been enrolled. Our life members number eleven, they are Mrs. J. W. Manning, Miss Kate Armstrong, Mrs. N. McDonald, Mrs. J. Parsons, Mrs. D. Archibald, Mrs. D. Thompson, Miss Mary Hierleby, Mrs. David Ellis, Mrs. Jas. McPherson, Mrs. J. C. Dumaresq and Mrs. George Fielding. Each one of these sisters has expressed by word and deed her heart-felt interest in the cause of missions. Since 1870 thirty-two missionaries have gone from our shores to labor in India—twelve of these are ladies. We are so thankful that we have been able to do a part, however small, in sending these messengers of God to proclaim the Gospel of Light to those dwelling in the dense darkness of heathenism.

There is one more list—it is of those of our members who have been called to a still higher service, who have gone to the Heavenly Kingdom; they have awakened in His likeness and beheld Him face to face, the King in His glory. The names are: Mrs. J. McCully, Miss Margaret Smith, Mrs. William Robertson, Mrs. J. Burgess, Mrs. W. Wambolt, Mrs. George Irwin, Mrs. G. Renold, Mrs. J. Steele, Mrs. Thomas DeWolfe, Mrs. J. Parsons, Mrs. W. Brown, Mrs. L. Forrester, Mrs. B. Hubley, Mrs. P. Biemer, Mrs. T. Wesley, Mrs. A. Melvin, Mrs. J. F. Crowe, Mrs. J. Dugwell, Mrs. G. Thompson, Mrs. C. Margeson. "Blessed are the dead that die in the Lord—they rest from their labors and their works do follow them."

In 1882 our Mission Band was formed. Miss M. Wiswell, now Mrs. G. Fielding, was elected president, and we took the name of Willing Workers. Meeting once a week we gave concerts, made fancy articles and were instructed by our leaders upon missionary subjects. One year we raised over \$200.00. In 1884 we undertook the support of David, a promising boy then in Mrs. Armstrong's school at Chicacole. After graduating from the Theological Seminary at Samulcotta he took a church in the Kemidy field, where he is an earnest worker for the cause of Christ. During the most trying part of the famine season he was offered a position by the government, where he should receive six times his present salary, but he refused, saying he had been saved from eternal death and would spend all his life in preaching the gospel to his brethren. We feel so thankful that the little boy of our faith and prayers has proved himself fit for the Master's use. In 1885 our Mission Band became part of our Sunday School, with every member a Willing Worker and Mr. A. J. Denton as president. Ever since that time one Sunday afternoon a quarter has been devoted to a concert, consisting of missionary exercises, addresses, readings, letters from India, and recitations by the little ones, who are ever eager to take part. Mr. J. C. Dumaresq became president in 1886 and resigned only this year, when Mr. A. Layton was elected to the office. With ever-increasing interest our Band is trying to do its part in the Lord's vineyard. The W. M. A. S. of today is also doing good work. We have several new members. The names enrolled now number 92.

After the singing of a sweet duet by Mrs. Witter and Miss Gray, Mrs. Manning, Pres. of W. B. M. U., addressed the meeting. She said that she was so glad to be president on this anniversary occasion. Time would not allow the expression of all the thoughts which came rushing upon her. She was so thankful for the W. M. A. Societies and all they had accomplished. The first lady missionary who went from Nova Scotia was Miss Minnie DeWolfe, of Halifax, who, in 1863, went to Burma under the F. M. Board of the United States, but was supported by funds sent from this province. In 1872, owing to ill health, she was compelled to return home to remain. Her mother, Mrs. Thomas DeWolfe, was one of the earliest presidents of the W. M. A. S. of this church. You are all acquainted with the name of Miss Norris, now Mrs. Armstrong, the founder of our W. M. A. Societies. Bits of her life will perhaps prove interesting. As a girl she taught school at her home in Canso, and at odd times studied the Micmac language with Dr. Rand. When she was able to converse readily, she went among the tribes on the islands around Canso and taught the Indians the power of God's love and mercy. Later on, when teaching at the Seminary, Wolfville, the voice of God called her to Burma. She thought it a fancy, but it soon proved to be a fact. Every one she told discouraged the idea and it was with surprised delight that she found Mr. and Mrs. Crawley, returned missionaries, in favor of her plans. She then wrote to the N. S. Mission Society, but they had no funds for any new enterprise, but still she could not give up the idea. At one time the money was promised by a friend and all seemed clear. She resigned her position at the Seminary and went home to prepare for her journey; but as the time drew near, again the way darkened, for her friend thought it best, for her own sake, not to advance the money. With what means she had of her own, she decided to go to Boston in furtherance of her arrangements, but as she was on board the boat at Halifax several Baptist clergymen went to her and with prayerful persuasion induced her to remain a few months longer and visit the churches, so that a personal interest would be awakened in her and her work. She did so, and during that summer (1870) organized 32 W. M. A. Societies. On September 21 she finally left her home for Burma. All necessary funds were provided by these societies, with promise of more in the future. The influence and faith of this devoted sister is far-reaching. She and her family are laboring today in the same country to which God called her nearly 28 years ago, and He guides her still.

Opening the Mite Boxes was an interesting part of the programme. Of the 85 boxes which were sent out three months ago, 42 were returned, and these contained \$34 for Home Missions. To the Roll Call three-fourths of the members responded. Mrs. Saunders and Mrs. Manning spoke touchingly of the dear sisters who in former years had been so faithful in this work of missions, who today were singing God's praises in the Better Land. Sisters from the various visiting societies gave greetings and spoke of the formation of their own societies. That of the First church was organized in 1870; Dartmouth in 1882; Tabernacle in 1891. The meeting closed with singing, "Blest be the tie." Tea was served so that all could remain to the evening service, which was held at 8 o'clock in the church. Rev. Z. L. Fash presided. Mrs. Manning, Mrs. McPherson, Dr. Saunders and Rev. Mr. Armitage, of St. Paul's church, were on the platform. After singing and prayer, Dr. Saunders gave an address regarding the progress of the Baptists during the past fifty years. They had ever been firm in principle and their numbers and power had increased. Mrs. Manning's address came next. She said: To the W. M. A. Societies I speak tonight. At the call and invitation of the ladies of the church I came to the jubilee. Come with me to Africa and see the glorious work and sacrifices of Livingstone, dying with a prayer for Africa on his lips. From India and China come fearful tales of the cruelty to women. One saying is "Women and mules are made to bear burdens"—under heavy loads they stagger to their graves. Children are buried alive with their dead mothers, wives with their husbands. In India there are twenty-two million widows, who are so cruelly ill-treated that they take their own lives. This is their condition tonight my sisters, except in small portions where missionaries have gone. Only women can take to them the Gospel of Life, can enter the Zenanas and win them to Christ. In 1870, when our W. M. A. Societies were formed in Nova Scotia, women met together in Boston, Chicago, Newton Centre and, later on, all over Canada and the United States, for the same purpose. What have these societies accomplished? Thousands of single ladies have gone forth, acquired the language, trained Bible women, taught school, served in hospitals and preached the gospel of Christ! They have done wonders. Do you remember Mrs. Selden's request, made at a Convention that we spend some time every Saturday evening in prayer for our Missionaries? Money is valuable, but your prayers and interest in the work are more so. A thought from J. R. Lowell comes to me,

"The gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungry neighbor and Me."

A quartette consisting of Mrs. Witter, Miss Grey, Mr. N. McDonald and Mr. Witter sang, "Lead kindly light," which was much enjoyed. The closing address was by Mr. Armitage. He expressed himself deeply touched by Mrs. Manning's beautiful and touching appeal on behalf of her suffering sisters. The time for searching for points of difference between denominations, he said, is past—on many subjects there is unity, charity, missions, etc., hold the attention of all. Our hymn books contain many songs, the same in word and thought. St. Paul's is the oldest Episcopal church in Canada, in two years it will celebrate its third jubilee—from it I bring you greetings and congratulations on this occasion. Carey, Judson and Marshman are the greatest names in Mission. Baptists have a right to be proud of them and should ever strive to follow in their footsteps. The singing of another anthem by the choir brought the meeting to a close. All adjourned to the vestry where refreshments were served and a social time enjoyed.
Halifax, Feb. 8. MABEL H. PARSONS, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Student Volunteer Movement.

On the 23rd of this month (February) there will be held in the city of Cleveland, Ohio, the greatest missionary gathering in the world's history. It will be a unique gathering. Provision is made for the free entertainment of 1500 delegates, while many others will provide for themselves. The Convention will have three distinguishing characteristics. It will be: (a) Inter-collegiate. There will be in attendance representatives from 800 Colleges, Seminaries and Universities in the United States and Canada; (b) Inter-denominational. All the evangelical denominations will be represented by students, editors of religious journals, missionaries, leaders of young people's societies, clergymen, professors and secretaries of Mission Boards; (c) International. Fraternal delegates will be in attendance from European Universities as well as from the great nations of Asia and Africa.

The Student Volunteer Movement is but twelve years old, yet in this short time it has made for itself a place in the forces at work in the world for the spread of Gospel. Its work has been felt the world over, the results of which are without precedent. The aim of the "Movement" is not the direct evangelization of the heathen nations. It is not in any sense a Foreign Mission Board. It aims to enlist volunteers from the Colleges and Universities of the United States and Canada and train them for work in the foreign field. Then they are handed over to the various denominational Boards and by them are sent abroad as they may be able to do.

The "Movement" has a four fold purpose. (a) To lead students to a thorough consideration of the claims of foreign missions upon them as a life work; (b) To foster the purpose of all students who decide to become foreign missionaries by helping them in their missionary study and work for missions until they enter upon active service under their respective Boards; (c) To unite all volunteers in an organized aggressive movement; (d) To create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain at home, in the different callings of life, in order that they may back up this great enterprise by their prayers, gifts and efforts.

The rallying cry of the "Movement" is "The Evangelization of the world in this generation." Here is a definite object to work for, a powerful motive for seeking to accomplish the object aimed at, and a grave responsibility resting upon the Christians of today if they are not actively engaged in securing it.

The motto is a startling one at the first view. It involves a missionary revolution somewhere. Some sleepy eyes must be opened and a mighty shaking take place among the dry bones in our churches before such a thing can be. And yet everyone who believes in Jesus Christ as a world's Saviour, believes that the message of life and salvation ought to be given to every creature—and that there is no salvation without it.

This is not saying how it shall be done, nor that evangelization is the only thing to be done. It is simply saying that it is the first thing to be done, in order to the saving of souls, and that all missionary agencies should converge in it—then all other things will follow as a matter of course.

The people who need the gospel are the people of this generation and those who are commissioned to give it to them are the Christians of this generation. There can be no doubt whatsoever that our first and supreme duty as churches, to those who have never heard of Christ, is to give them an opportunity to know Him as personal Saviour. Here is the beginning of our responsibility.

No man has a right to say that we are not able to do this. The fact is we have not tried to do it. There is not a church on earth that is trying to do this work to the measure of its ability. What the Moravians have been doing, other Christian bodies ought to be able to do, and if all Christians took hold of this work as the Moravians are doing, there would be more missionaries than the need actually calls for, and those who go would not lack in support.

The churches all over our land are called upon to pray for God's blessing to rest upon this great gathering of young people in the interest of world-wide evangelization. It will be gratifying to our Acadia friends to know that our young brother Sloat of the Junior class, will represent that institution in the coming Convention. In 1895 there were three volunteers at Acadia. In 1898 there are eighteen—including those in the Academy—the missionary tide is rising. It is high time that it should be so. Men are dying, and dying fast and dying in the dark. We have the light and we have the life. Let us give what we have as soon as we can.

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"For more than eight years I was greatly troubled with dandruff, and though a young man, my hair was fast turning gray and falling out. Baldness seemed inevitable until I began to use



Ayer's Hair Vigor

The dandruff has been entirely removed and my hair is now soft, smooth and glossy and fast regaining its original color."
—T. VALLA, Alton, Me.

Place of Maritime Convention, 1898.
By vote of the Baptist Convention of the Maritime Provinces in August last the location of the next annual meeting was delegated to the President and Secretary. It was thought that the church at Summerside, P. E. Island, might invite us to meet there, but in the absence of a pastor they are unable to do so. A very cordial invitation has been received from the Amherst church through Rev. J. H. McDonald, their pastor, and as Amherst is a central and in every way suitable place, we have decided to accept the invitation.

HERBERT C. CREED,
Sec'y of Convention,
Fredericton, N. B., February 10.

The Cumberland County Quarterly Meeting.
The Cumberland County Quarterly meeting convened with the church at West Brook, on Jan. 18th and 19th. The first meeting was held at 4.30 p. m., with Rev. J. W. Bancroft, chairman. Bro. B. conducted a social service, after which we adjourned till the evening session. The evening meeting opened with music by choir, Scripture reading by Rev. J. M. Parker and prayer by Chairman Bancroft. Rev. J. H. MacDonald preached the quarterly sermon from John 19, 38, in his usual eloquent and interesting manner. Rev. J. W. Bancroft followed with an address on the Organization of the Early Christian Churches. His address was clear and scholarly and benefited his audience. Meeting closed with benediction by Bro. MacDonald.

We assembled together in the morning at 9.30 and listened to the reports from the churches. The following delegates were present: Springhill, Rev. J. W. Bancroft; Parraboro, Rev. E. H. Howe; Advocate, Rev. L. A. Cooney; Pigeon, Rev. C. H. Haverstock and Sister Ask; Maccan, Dea. Amos Atkinson, Dea. Hants, Mills and Bro. Edwin Atkinson; Southampton, Rev. J. Allan Spiddell, Bro. Schurman and Bleakhorn; River Hebert, Rev. J. M. Parker; Amherst, Revs. J. H. MacDonald and W. H. McLeod. All of these churches reported favorably. Bro. Howe's report was especially encouraging. Sixty-eight have been added to his church during the last quarter.

We were edified in the afternoon as we listened to Rev. J. M. Parker give an outline of a sermon from Romans 3, 31, and Rev. C. H. Haverstock read his paper on Adaption. Beneficial discussion followed. In the evening Rev. E. H. Howe read a paper on The Revival of Bible Study. This paper showed careful preparation. We followed Bro. Howe closely and when he was through, felt that he had handled the higher critics in the right manner. He urged us to trust to the Bible and strongly oppose its critics. This paper was followed by a soul-stirring address on Personal Work by Rev. L. A. Cooney. He presented the truth with power and when he requested us to witness for the Master we did so will-

ingly. Our souls were fed at this closing service and we regretted to leave the kind people of West Brook. May God abundantly bless them. We trust that a large number will meet with us at Westchester in March. WARREN H. McLEOD, Sec'y.

Notices

The P. E. Island Baptist Conference will meet in quarterly session with the church at Belmont (Lot 16) Tuesday and Wednesday, March 1 and 2. Those going by train will be met either at Miscouche Station or Summerside by sending a card to Samuel Simpson, Esq., Belmont. A large attendance is desired. C. W. JACKSON, Sec'y.

The 62nd session of the Albert County quarterly meeting will be held with the Petitcodiac Baptist church on the first Tuesday in March, at 2 o'clock p. m. The quarterly sermon will be preached by Pastor S. W. Keirstead. Alternate.

A paper on Temperance by Pastor E. Hopper. Subject of Missions opened by Pastor H. G. Estabrooks. We hope all the churches will send delegates. Will the delegates to the quarterly and the S. S. Convention please send their names to D. A. Jonah, Petitcodiac, a week before the meeting, if possible, so that accommodation may be provided. The Harvey and Salisbury R. R. have agreed to return delegates free, having paid full first-class fare going. S. W. KEIRSTEAD, Sec'y-Treas.

The Queens County Quarterly Meeting will convene with the Canaan Baptist church on Friday, March 4th, at 2 p. m. The afternoon and evening sessions of Friday will be devoted to the meetings of the Queens County Baptist Sunday School Convention. A large attendance is requested. F. W. PATTERSON.

The next District meeting of Lunenburg County will convene with the church at Mahone Bay on the 6th and 7th of March instead of at Chester as before announced. A good programme is being prepared and subjects of universal interest will be discussed. The meetings will begin on Monday evening and be continued throughout the following day. The first meeting will be evangelistic. Tuesday afternoon will be devoted to B. Y. P. U. and Women's work in our churches. All the societies of the churches are requested to send delegates. A County Association of the B. Y. P. U. will be organized (D. V.) on this occasion. Let all the churches without this Society for the young begin to arrange for such an organization in their midst. We hope to see a large representation from all the churches. E. P. CHURCHILL, Sec'y.

The York County Quarterly Meeting will convene (D. V.) with the 2nd Kingsclear Baptist church at Hammondvale on second Friday, 7 p. m., March 11th. Pastor C. N. Barton to preach the introductory sermon, Pastor Geo. Howard to preach the Quarterly sermon. We hope all the Baptist churches of the county will send representatives. C. N. BARTON, Sec'y. pro tem.

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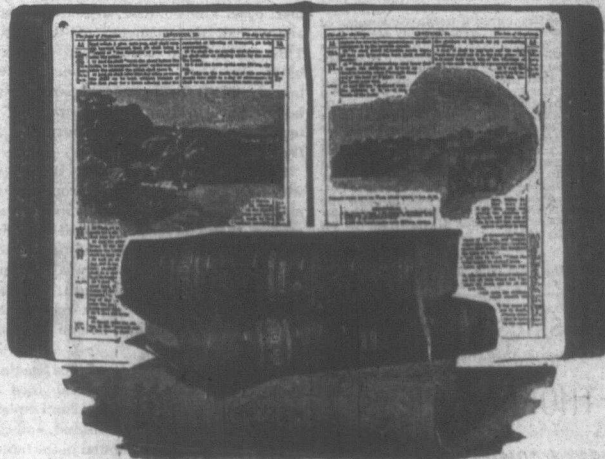
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may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness. 13 ¶ And Mo'ses said unto the people, "Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever. 14 ¶ The LORD shall fight for you, and ye shall see them again no more for ever."

B. C. 1461.
23 Chr. 15. 17.
14. 41. 10.
1. 14.
3 Or, for
substance
ye have
seen the
E-gyp'tians
to day, ye
shall see
them again
no more
for ever.

EXACT FACSIMILE OF THE TYPE.

In This New Form

September 13, 1897

"Why I like this illustrated edition of the Bible is because anything else I have seen will do, and seems to have been done in the right spirit. The book itself has been approached by the publisher with reserve and intelligence, and by its writer with sympathy and knowledge. It has not been made into a meaningless picture book. The pictures have a distinct purpose. They enrich the text, but they do more; they intelligently explain it, and many a hidden obscure passage will seem to themselves a new meaning through their eye-catching pictures. Opening the Bible is a happy experiment in the hands of many, but it has been made a splendid achievement in this case."

Edward W. Bok

Many of our friends have already taken advantage of our remarkable offer. Those who intend to do so should not delay.

Remember that the quantity of these Bibles within our reach is limited.

For full particulars see issue of December 8. Send for book of specimen pages, and when you write address
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The Old and the Young ARE ALIKE CURED BY THE USE OF GATES' FAMILY MEDICINES.

AYONDALE, Platon Co., January 14, 1898.

Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 88th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person. It was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 3 or 4 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly, DAVID MURRAY.

Sworn before me this 10th day of January, 1898. ANGUS McDONALD, J. P.

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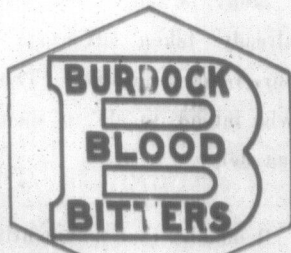
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preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children.

Always get PUTTNER'S It is the Original and Best.



Mrs. THOR. McCANN, Mooresville, Ont., writes: "I was troubled with biliousness, headache, and lost appetite. I could not rest at night, and was very weak, but after using three bottles of B.B.B. my appetite has returned, and I am better than I have been for years. I would not be without Burdock Blood Bitters. It is such a safe and good remedy that I am giving it to my children."

The Home

Simplicity in Food.

Natural food is such as is properly cooked from carefully selected food products, which in the process of growth extract from the earth and the air all the properties, and properly compound and organize them in nature's laboratory, suitable and necessary to evenly nourish every element of the body. Unnatural food is that which is made from parts of naturally organized food products, and is a result of man's attempt to improve upon nature; for it contemplates the separation or deorganization of naturally organized and allied properties and uniting them in man's laboratory or kitchen.

Such foods are but imitations, and, for the purposes for which food is intended, are not permissible. For instance, whole wheat organizes, in the process of growth, all the properties, and, strangely enough, more nearly in the correct proportions than most other kinds of food, to nourish evenly and well all the elements of the body. This means food material to properly build the teeth, muscle, bone, nerves, brains, and all the organs and parts of the body. Such food we call natural, for it tends to normal conditions—harmony in the human structure.

Now, if you remove from the whole wheat such of its constituent properties as make teeth, bone, nerves, brains and muscle, then you have unnatural food, for its use tends to unnatural conditions, such as poor teeth, poor nerves, weak brains, and impairs physical strength. Normal or healthful conditions cannot exist in the bodies of the persons who live on this kind of food.

The enormity of the offence against nature's laws of eating unnatural food is only comprehended when you contemplate the physical suffering of mankind, and the cause of this suffering is found in the building of the structure of man with poor and unnatural material. The human structure is built out of material (food), and can be no better than the material entering into its construction.—From a Talk by Mrs. Harriet A. Higbee at the Boston Food Show.

Rheumatism.

Persons afflicted with rheumatism sometimes find the following simple remedy efficacious. Mix a handful of mustard with a little cold water. Stir it gradually into a quart of boiling water. Put large cloths into the mixture and wring them out, keeping them as hot as possible. Apply them to the inflamed parts and wrap heavy flannel over them. As fast as they become cold renew them. This remedy should be used when the joints are inflamed and for temporary relief. Rheumatism requires the prompt attention of a physician and medicines which are employed to act upon the conditions that cause the disease. No local application is likely to effect a permanent cure. The root of the disease lies deep in the system.

Corned Beef.

A valued contributor sends the following rule for corning beef: For every hundred pounds of beef take nine pounds of rock salt, four pounds of sugar, or two quarts of good molasses, two ounces of soda, one ounce of saltpetre, and just enough water to cover the meat—about four or five gallons. Strew salt over the bottom of the barrel. Mix about one-half the salt and sugar or molasses together, and rub each piece of meat thoroughly with it before placing in the barrel. Dissolve the soda and saltpetre together in hot water, add the remainder of the salt and sugar, and about four or five gallons of cold water, and then pour it on the meat. Place a board on top of the meat with a weight sufficient to keep it under the brine.

A Hastily Arranged Dinner.

Sometimes in social life it so happens that one is obliged to build up an elaborate structure around some small obligation that is contracted without any particular

wish or even necessity. "On the spur of the moment," said a society woman recently, "I asked Mrs. A. to dine with me next week—hardly thinking I am ashamed to say, that such a popular person would be disengaged, but it just happened that she was free, and she accepted. Under ordinary circumstances I would, of course, have been delighted to have had her, but at such short notice it meant the construction of a dinner under the most adverse circumstances, I asked scores of people, and used up reams of note paper. Many persons I did not dare to ask at such short notice, without having asked them before, so I was handicapped in the direction whence I might have obtained help. Finally, however, I did succeed in getting a respectable number together, and Mrs. A. came and expressed herself delighted with her entertainment, but she will never know what it cost me!"

Fireplaces.

It is said that shallow fireplaces throw out more heat than deep ones. The fire in a fireplace also burns better if it is lined with firebrick. When the fireplace is lined with ordinary brick the fire is apt to be better in the centre, and does not burn as well at the sides. If the draught is good, however, a good fire may be built in a fireplace lined with ordinary hard brick. When the fireplace is too shallow the smoke is thrown into the room. The happy-medium depth, which gives out the greatest amount of heat, and yet will be deep enough to insure a perfect draft, is the depth to be chosen. A fireplace with an opening two feet two inches by two feet four inches should be about a foot deep. The back of the fireplace may arch forward considerably at the top, and yet the draught will be perfect. This helps to throw the heat into the room.—(For an Enquirer.

To remove rust from steel knives and other steel implements keep the rust covered with sweet-oil for two days and then rub with a piece of fresh lime until the rust disappears.

Wash paint with a flannel cloth dipped in warm water and ammonia, or warm water and powdered pumice stone, and wipe dry with flannel.

All the biscuit and cracker companies in the country are now under one management. The name of the new concern, which was incorporated Thursday in the State of New Jersey with a capital stock of \$25,000,000 of preferred and \$30,000,000 of common stock, is the Nation Biscuit Company.

Blacks That Are Black.

Three Favorites of the Diamond Dyes.

The Diamond Dye Blacks are scientific successes that are everywhere appreciated by the ladies.

Diamond Dye Fast Black for Wool stands ahead of all other wool dyes for fulness, richness and depth of color. All-wool goods when they have become rusty and soiled can be restored to a deep jet black, equal to the best French blacks, and fitted for long years of wear.

Diamond Dye Fast Black for Cotton and Mixed Goods is the only black in the world for dyeing cotton and all mixed fabrics. It gives a permanent and never fading color.

Diamond Dye Fast Black for Silk and Feathers is a triumph of the chemical art, and has surprised the world. All silk goods and feathers that are faded, spotted and soiled can be dyed a lovely jet black with this special dye, making old things look equal to new goods.

The Diamond Blacks are the best in the world. Ask for them and refuse all imitations and poor makes.



KDC and K. D. O. Pills. The Great Twin Remedies for Indigestion and Dyspepsia. Free sample to any address. K. D. O. Company, Ltd., New Glasgow, N. S., and 137 State St., Boston, Mass.

How a person can gain a pound a day by taking an ounce of Scott's Emulsion is hard to explain, but it certainly happens.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your food.

The oil being predigested, and combined with the hypophosphites, makes a food tonic of wonderful flesh-forming power.

All physicians know this to be a fact.

All druggists, 50c. and \$1.00. SCOTT & BOWNE, Chemists, Toronto

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Can Asthma Be Cured? YES! Liebig's Asthma Cure. NOT ONLY GIVES IMMEDIATE RELIEF BUT CURES. Do not despair because other remedies have failed to cure you. It costs you ABSOLUTELY NOTHING. To try our Asthma Cure in every case a Sample Bottle WILL BE SENT Free? By mail to any person afflicted, who will send us name and Post Office Address.

The Sunday School

BIBLE LESSON.

Abridged from Peloubeta's Notes.

First Quarter.

WARNING AND INVITATION.

Lesson IX. Feb. 27.—Matt. 11: 20-30. Read the whole chapter and Luke 19: 41-48. Commit verses 28-30.

GOLDEN TEXT.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

EXPLANATORY.

Subject: Two methods of winning men to Christ.

I. WARNINGS.—Vs. 20-27. A delegation of John's disciples came from Macherus, where John was imprisoned, to inquire of Jesus whether he was the Messiah or not. Many things must have conspired to try John's faith.

After Jesus had sent his answer to this message, he discoursed to the people about John. Then Jesus began to warn the people of their danger. Every possible motive must be brought to bear.

20. THEN BEGAN HE. He had not done this before. He began to urge a new motive. TO UPBRAID. Not abase, or scold, but rebuke, blame, including both "pitying grief and indignation." WHEREIN... HIS MIGHTY WORKS. One of the six names given to miracles in the New Testament. It is commonly translated "miracles." It would include, also, such remarkable changes as had been made in Matthew, from a publican to an apostle. These mighty works were invincible proofs that Jesus was the Messiah, that his message was from God, that the gospel came to bless and help men. There was not one miracle wrought by Jesus that was not helpful to man; in striking contrast with the heathen wonders. BECAUSE THEY REPENTED NOT, even in the presence of the divine works whose object was to lead them to repentance. He saw them despising their opportunities, blinding their eyes, searing their consciences, rushing headlong to destruction, when help and salvation were at hand.

21. WOE UNTO THEM. Not a wishing of woe to them, but a statement of the fact that woe must come to them, doing as they did. CHORAZIN. The site of this city is uncertain, but it was probably at Kersaeh, two miles from Tell Hum, the probable site of Capernaum, a little way from the Sea of Galilee. BETHSAIDA (House of Fish) was situated on both sides of the mouth of the Jordan where it enters the Sea of Galilee. It was the birthplace of Simon Peter, Andrew and Philip.

FOR IF THY MIGHTY WORKS WHICH WERE DONE IN YOU. It is singular enough that no miracles are recorded in the gospels as wrought at either of these cities. But there is testimony in Luke 4: 23 and John 21: 25 that Jesus did many miracles not recorded, and some doubtless were done here; but perhaps not so many as would have been but for their unbelief. And it is certain that they saw many of the miracles, a large part of which were done in this neighborhood. HAD BEEN DONE IN TYRE AND SIDON. Two wealthy Gentile cities of Phoenicia on the coast of the Mediterranean Sea, in the north of Palestine. "In the time of Christ, Tyre was the chief commercial city of Palestine, and the largest city, probably, except perhaps Jerusalem."

23. AND THOU, CAPERNAUM, WHICH ART, etc. The better reading is that of the R. V. Shalt thou be exalted unto heaven? SHALT BE BROUGHT DOWN TO HELL. To Hades, the abode of the dead; that is, shalt be utterly destroyed. HAD BEEN DONE IN SODOM. One of the cities of the plain, whose very name is a synonym for the vilest sensuality and wickedness. Not ten righteous people could be found within its walls. IT WOULD HAVE REMAINED, instead of being consumed by fire and brimstone, so that no one knows the place where it once existed.

25. JESUS ANSWERED the unspoken questions that would arise. I THANK THEE. Rather, "I assent to thee." "I cordially concur and approve." O FATHER. And therefore loving and good, full of tender mercies. LORD OF HEAVEN AND EARTH. And therefore able to do all that love and goodness deem wise, and with a right to act according to his sovereign will. BECAUSE THOU HAST HID THESE THINGS. The mysteries of the divine providence referred to above. FROM THE WISE AND PRUDENT, or understanding. AND HAST REVEALED THEM UNTO BABES. To those who are inexperienced in worldly greatness and learning, and have a childlike spirit.

This statement does not mean that wisdom and intellect are not good things, nor that the wise and prudent are debarred from understanding the gospel, but that religious truth is not acquired by worldly wisdom or mental education. The intellect alone cannot solve these questions. AND HAST REVEALED THEM UNTO BABES. To those who have the childlike

spirit of teachableness and trust; a principle which applies in its degree to the knowledge of true science, as well as of religion. Thus the wise and prudent may understand the gospel, if they are also childlike and teachable. The motives of the heart, the love of God, and the love of man, the realization of God as Father, Law-giver, and King, are powers by which men understand and live God's truth.

27. ALL THINGS ARE DELIVERED UNTO ME (BY) MY FATHER. Christ had control of all things, and could and would do what was best. It was not for want of goodness or power that things were not done differently. Jesus held the helm of the ship of Zion, and would guide it safely to the desired haven, in spite of tempests, or darkness, or rocks. We do not know the way, but the Captain does. We are weak, but he is strong. We are on no derelict vessel, lost in the wide, wide sea. AND NO MAN. Rather, no one, neither man nor angel. KNOWETH THE SON. Comprehends fully his nature and his work. BUT THE FATHER. Therefore Jesus must be divine. NEITHER KNOWETH ANY MAN THE FATHER, SAVE THE SON. He only understands fully the infinite love, the far-reaching plans, the holy nature of the Father. AND HE TO WHOMSOEVER THE SON WILL REVEAL HIM. The Son is the Word of God, revealing him to man; and the deepest mysteries and the highest glories of God can never be known to man except through Jesus Christ. Those who have the child-like spirit know something of the Father, though they do not comprehend all his ways.

II. THE INVITATION. The two burdens. Vs. 28, 30, l. c. Jesus now draws men by good placed before them, as he had urged them by the woes that were behind them.

28. COME UNTO ME. To where he was, to his person, his heart, to his character, his method of living, his kingdom. It is only there that the blessing can be found. It is a personal invitation.

ALL YE THAT LABOR. Struggling under too heavy burdens, moving with difficulty and pain, as a ship to labor, when badly blasted, in a stormy sea. AND ARE HEAVY LADEN. Heaven laden here means overstrained with too much load to be carried.

AND I. The emphasis is on the "I." No other can give the needed rest. WILL GIVE YOU REST. Not by taking away all burdens, but giving the right burden. For MY BURDEN IS LIGHT. Christ's burden is one of duty, of self-denial, of labor for him, of the cares that are needful for our best character and development. It is a burden of faith when we cannot see. It is the burden of love and gratitude. And it is infinitely light compared with the other burden. There is no real rest without some burden.

DEAR SIR,—I have been a great sufferer from rheumatism, and lately have been confined to my bed. Seeing your MINARD'S LINIMENT advertised, I tried it and got immediate relief. I ascribe my restoration to health to the wonderful power of your medicine.

LEWIS S. BUTLER.

Burin, Nfld.

BAPTIST Book Room, Halifax, N. S.

Just Before Taking Stock

Regular Prices Reduced.

- 4 Sets Matthew Henry, 6 Vols., \$15.00 now \$9.00.
1 Set Typology, 2 Vols., \$5.00 now \$3.50.
2 Vols. Spurious Pulpit, (each) \$2.00 now \$1.50.
2 Vols. Treasury of David, Vols. 1 and 2 (each) \$2.00 now \$1.50.
1 Seven Despatch—Jarvis, \$2.00 now \$1.00.
1 Present Day Tracts—Doctrines and Morals, each 75c, now 60c.
1 Some Revelations of Yesterday, Hen. ck. \$1.50 now \$1.25.
1 Studies on Baptism, Ford, \$2.00 now \$1.25.
1 Set The Holy Land, (ills), Gerkie, \$3.00 now \$2.00.
1 The Old Theology Restated, \$2.00 now \$1.45.
1 Harmonic Arrangement of the Acts, \$1.25 now \$1.00.
1 Barnes' Notes on Acts, 80c. now 50c.
1 Clark on Mark, \$1.50 now \$1.00.
1 Gospel from Two Testaments, 1800, Andrews, \$1.25 now 80c.
1 Dawn of Method, Clifford, \$1.00 now 65c.
1 Deane's Theology, \$2.00 now \$1.75.
1 Elements of Moral Science, Posten, \$3.00 now \$2.45.
1 Was of the Jews, \$1.00 now 60c.
1 Antiquities of the Jews, \$1.00 now 80c.

We will fill first orders received—for above remainders.

As the price is somewhat reduced the above are for Cash only.

GEO. A. McDONALD, Sec'y-Treas.

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Old People's Troubles.

Hard for the old folks to move about—constant backaches to bother them in the daytime—urinary weakness to disturb their rest at night.

DOAN'S KIDNEY PILLS

Strengthen the Kidneys and help to cure the declining years comfortable.

Mr. W. G. Muford, Chestnut Street, Charlottetown, P. E. I., writes: "For the past two years I have had much trouble with disease of the kidneys and non-retention of urine, was dropsical and suffered a great deal with pain in my back. I have been greatly benefited by the use of Doan's Kidney Pills."

RADWAY'S READY RELIEF

Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

ACHES AND PAINS.

For Headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Froibites, Chills, Headaches, Toothache, Asthma, Malignant Breasting, and the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with pain.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application. A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. 25 cents per bottle. Sold by all druggists.

Radway's Pills

Purely Vegetable, mild and reliable. Cause Perfect Digestion, complete absorption and healthful regularity. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

- LOSS OF APPETITE, SICK HEADACHE, INDIGESTION, DIZZY FEELINGS, FEMALE COMPLAINTS, BILIOUSNESS, DYSPEPSIA.

PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their ANTIBILIOUS properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These Pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion. Price 25c. per Box. Sold by all druggists, or sent by mail on receipt of price. RADA Y & CO. 7 St. Helen St., Montreal, Can.

Sea Foam Floats

A Pure White Soap

Made of the Finest Grade of Vegetable Oils. Best For Toilet and Bath. Saint Croix Soap Company, Saint Stephen, N. B.

Wolfville Real Estate Agency

Desirable Residences and Building Lots for sale in the town of Wolfville, N. S. Also a number of Farms in the vicinity. Properties secured for persons wishing to purchase or rent. Address: AVARD V. PINRO, Barrister, Real Estate Agent, &c. Wolfville, N. S.

We Make a Line of Cheap BEDSTEADS WASHSTANDS TOILET STANDS, CRADLES, Etc. Write for Catalogue and Price List. J. & J. D. HOWE, Furniture Manufacturers, Factory: East end of Union Street. ST. JOHN, N. B.

Lieut. March, who had the base of his skull fractured by falling from his sleigh while tandem driving at Kingston, died from his injuries.

EGYPTIAN RHEUMATIC OIL

Cures RHEUMATISM.

EGYPTIAN RHEUMATIC OIL. J. W. WEBB, CHEMIST.

SIR—I am pleased to certify that after suffering with Rheumatism seventeen weeks eight of which I was confined to bed, during which time I took SEVEN BOTTLES of South American Cure and other remedies without any benefit, I providentially saw the advertisement of the EGYPTIAN RHEUMATIC OIL. I sent and got a bottle, which entirely removed the pain. I am now able to attend to work and cordially recommend all sufferers from Rheumatism to use the EGYPTIAN OIL. ap13 (Sgd.) WM. G. GRAY, Oct. 20, 1897. 45 Young St., Halifax. Sold by all dealers. Price 25 cents.

ALL ABOUT FURS. A LITTLE 25c PAMPHLET 5c ISSUED BY DUNLAP, COOKE & CO. Manufacturing Furriers, AMHERST, N. S. TELL YOU HOW TO JUDGE GOOD FURS. WRITE THEM FOR PRICES. Victoria St—Amherst, N.S. Hastings St—Vancouver, B.C. Wholesale Manufacturing, 26 EMERY ST. MONTREAL

From the Churches.

TIVERTON.—Our friends at Tiverton presented us with a beautiful hanging lamp for which we wish to express our hearty appreciation.
L. J. TINGLEY.

FREERPORT, N. S.—I am glad to report that the Lord's work is being revived here. Last Sabbath twelve were received into the fellowship of the church, ten by baptism and two by letter. Others have accepted Christ and many are inquiring, "What shall we do to be saved?" Brethren pray for us.
L. J. TINGLEY.

GREAT VILLAGE.—The pastor of the De Bert, Great Village and Acadia Mines churches has been the recipient of many tokens of esteem from the members of those churches. The latest and crowning act of kindness is the gift of a beautiful and valuable fur coat in which the three churches have generously joined. Such kindnesses are most deeply appreciated.
O. N. CHEPMAN.

BRAK RIVER, N. S.—These are "times of refreshing from the presence of the Lord." The entire community is stirred. Our place of worship is filled and from one to six decide to seek Christ each night. Some of the "hopeless cases" are on the way to the Kingdom. Baptized four in the presence of a full house last Sunday night. Four more received. Rejoice with us.
G. W. SCHURMAN.

KESWICK, N. B.—Six members received the hand of fellowship into the 2nd Keswick church, on a recent Sabbath. The interest continues good. A large number of friends met at the parsonage from Macnaquack and the mouth of Keswick, and the regions round about, for the purpose of making their pastor a donation visit. About \$75 was realized for which I desire to express my hearty thanks.
GEO. HOWARD.

UPPER DORCHSTER.—On Friday evening, Feb. 4, a most enjoyable season was spent in the home of Dea. J. B. Tingley. The W. M. A. S. held a "basket social" in which the people generally participated most pleasantly. The proceeds amounted to \$17.65, which amount is to be given to Home Mission work in N. B. The Aid Society is doing its work steadily and cheerfully. The Mission Band recently organized, and under the supervision of the younger sisters of the church and congregation, is at work enthusiastically.
Feb. 7. C. C. BURGESS.

GUYSBORO.—On Feb. 6, the church held a roll call. It was a delightful and encouraging season. Responses from the resident membership were general. We also had letters from several of our absent members. As a practical illustration of their interest in the home church, several of the absent ones sent contributions toward the current expenses of the church. Since settling here, a little over three months ago, I have heard testimonies in our social services, from over ninety per cent. of our resident membership. We have sought the deepening of the spiritual life of the church, but we long also for the new birth of souls. The lines have fallen to us in pleasant places and we find it easy to work hard, in some respects to the point of self-sacrifice for a kind, appreciative and worthy people.
R. OSGOOD MORAN.

THE NARROWS, N. B.—I desire to acknowledge gratefully the kindness of my friends on this field. Numerous representatives of our three churches, 1st and 2nd Cambridge and Mill Cove, assembled on Wednesday evening, Feb. 9th, at the Parsonage. Every room was crowded, and over 100 partook of supper. In behalf of the company, Mr. Duncan Ferris asked the pastor to accept something over \$70 in money and goods, no less than \$54 of that amount being in cash. I would add that at Christmas my family received a pleasant surprise in the shape of a large (repacked) with beautiful and useful articles, the value of which must have been at least \$20. This was chiefly from people at the Narrows, though others had a share in it. For these generous tokens of regard, I am truly thankful.
C. W. TOWNSEND.

LOWER AYLESFORD.—The Lord's work in the Lower Aylesford Baptist church is moving steadily forward. The sisters are busy in mission work. Aided by the "Bands," public meetings are held of much interest. Frequent letters from Bro. and Sister Gullison stimulate activity in this department. Kindly interest is manifested toward the few, needy ones in our vicinity. We are hoping for increased

spiritual activity in the near future. The pastor and his wife have had three "visitations" of a very pleasant character. The total amount of good will, in tangible shape, exceeds seventy-five dollars. For all these kindly remembrances we thank the donors.
H. H. SAUNDERS.

Kingston, N. S., Feb. 5.

SACKVILLE, N. B.—My colleague in the pastorate Rev. J. A. Belyea and myself, have been holding special services in the Wood Point section of the church. The Holy Spirit has been pleased to quicken the Christians in that community and to reveal the Lord Jesus to a number who knew him not. Twenty-two have already been baptized, some of them heads of families. We are looking for others. We have organized a B. Y. P. U. there and the people have revived the weekly social services. We find ourselves very pleasantly situated here. The parsonage is one of the best in the province. The people are most kind and appreciative. On the 6th the people of Beech Hill, one of the sections of the church, opened a beautiful new hall for Christian services. It is clear of debt. Brother Vincent the late pastor did a splendid work for the Sackville church and will ever be remembered as a staunch advocate of Baptist principles and a brother beloved.
E. E. DALRY.

HILLSBOROUGH, N. B.—On Sunday last in the presence of hundreds of people the pastor baptized the following persons: Mr. Frank Bennett, Mrs. Archie Steeves, Miss Winnifred Abbinette, Miss Annie Larsen, Miss Mabel Stevens, Miss Mary Steeves, Mr. Lambert Steeves and Mr. Welton Steeves. In the evening these eight were received into the 1st Hillsborough Baptist church. The special services are to be continued during the month in different parts of the field. I wish in this way to acknowledge the kindness of the people in the three sections of the field in making us a donation. One section contributed as follows: Hillsborough \$77.50; Salem, \$34.75 and Weldon, \$20.71 making a total of \$132.96. Each year since we have been in Hillsborough has come the annual visit and the donation never below one hundred dollars and most always going considerably beyond. In addition to this have come very many expressions of good will and love. The ties binding us together have become exceedingly strong. Words fail to express the high appreciation we have of this people and we sincerely wish God's richest blessing upon this church.
W. CAMP.

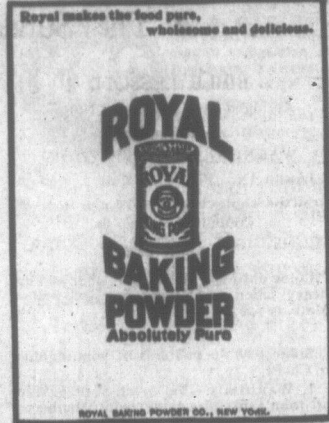
CANNO.—The annual business meeting of the Canno church was held on Monday, January 10. Interesting reports were presented by officers and committees. H. A. Rice was elected to the office of deacon in place of T. C. Cook, deceased, and John A. Barrs and J. W. Kirby were appointed to fill vacancies on the board of trustees. The finance committee reported a deficit of some eighty dollars in the current expense account, which was promptly wiped out, so that we begin the new year, in this respect, with a clean sheet. We contemplated holding special meetings in January, but our men were so busily engaged in winter fishing that we deemed it better to wait a little. The meetings will be held the first of March. On account of the delapidated condition of the old church, we have been forced to hold the prayer meeting and Sunday School in the audience room of the new church, which is inconvenient, expensive and destructive to the building. Consequently the church has resolved to arise and build a vestry in connection with the new church. The work will be begun as soon as funds are in hand sufficient to complete the outside.
F. H. B.

FREDERICTON.—The good work in this church moves steadily forward. We have held no special meetings, but the power of God has been felt in all our regular services to a remarkable degree. For a number of weeks we have had decisions for Christ at almost every meeting. Strong and constant emphasis has been laid upon the word and everything else as a ground of confidence has been brushed aside but the promise of the eternal God. One delightful feature of the work is the new strength which many of the church members have found through feeding on the Word while not a few who had been living in darkness and doubting their conversion have been led forth into the light of Faith. Of those recently converted

about a dozen have been baptized and the prospect is that as many more will follow. Others are uniting with us by letter and experience. The pastor is now preaching a series of Sunday morning Doctrinal sermons to the delight and edification of the church. It is especially gratifying to note the interest taken in these sermons by the younger members of the church and to hear their expressions of satisfaction as point after point upon which their thinking has been confused, is cleared up by terse statement supported by careful exposition of the word. Many are saying that the life of the church never tasted so sweet to them as it does this winter. To God be the praise!

BARTON, N. S.—On Sabbath evening Jan. 30th, Pastor Crabbe preached to us a farewell sermon. The subject was "Qualifications of a citizen of Zion." The address was plain gospel truth presented by one filled with love for God, and love to his fellow-men. We could not fail to recognize our positions as Christians, and our duties as professed followers of Jesus. Much we need more daily, practical religion. During the pastorate which has just closed, there have come to many of us no doubt, blessings which we do not fully appreciate at present. But we are convinced that God's hand led His servant to us about two years ago. Now that Pastor and wife are removed from us, we find two vacant places which will not easily be filled. Always ready to help in every good work, when physical strength would permit, and striving to help others to a higher plane of living; their lives attest the ennobling influence of God's love in the heart. Our choir feels the loss of a valued co-worker. Yet we know her aid is not withheld from those with whom she has gone to make her home. May God's blessing attend their faithful efforts to advance Christ's kingdom.

WOLFVILLE.—The Rev. T. J. B. House, of Boston, lectured in College Hall on the 8th inst. on "An Every-day Tragedy in City Life." It was a temperance lecture, but had not the monotony and commonplace character of so many temperance lectures. He told the story of the fall from sobriety and happiness of a young man, and of the consequent misery to the drunkard and his friends. He had over seventy stereotypical views of unusual excellence that illustrated his theme with great power. The impression of the address was wholly salutary. The audience was well satisfied. The day of prayer for Colleges was observed as announced. At the morning service Dr. Sawyer spoke of the religious feeling and motive in study. It was, of course, a thoughtful and timely address. In the afternoon Dr. Trotter preached an inspiring sermon on the power of Christian purpose, and Rev. C. H. Martell assisted in the service. These meetings were held in College Hall and were well attended by members of the institutions. The prayer meeting in the evening at the church in town was devoted to prayer for the institutions. It was a good day. We have had a number of brethren from different parts of the province visit us to preach the gospel to us. Recently Dr. Steele, of Amherst, gave us two addresses full of thought, well expressed and impressive. Rev. J. W. Manning preached a stirring missionary sermon and set forth the gospel message to the lost. Dr. T. A. Higgins preaches quite often to his former charge, and declares the words of eternal life whenever he preaches. The Rev. H. R. Hatch, late of Newton Seminary, has come among us to remain a month at least. Miss Cassie Williams, daughter of Rev. John Williams of Gasperaux, has gone to Boston where she will attend the missionary training school connected with Clarendon street church. She expects to enter service as a missionary in a foreign land when she has completed her preparatory studies. Miss Williams is highly esteemed for her personal qualities and for her labors in the Young People's Union and other departments of the church's activity. She is acting wisely in availing herself of the opportunity for further equipment for her most important work.

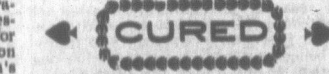


Acknowledgment.
The home of Rev. J. C. Spurr, Pownal P. E. I., was visited one evening recently, by a large number of the members of the Alexandra church and congregation. The evening was spent in cultivating the social side of life. An excellent tea was served by the ladies. Then Mrs. T. K. Wood in behalf of the company, presented Mrs. Spurr with a handsome sum of money and other useful articles. The pastor and his wife are very grateful for this and the many other tokens of the good will of those among whom their lot is cast and pray that great spiritual blessing may rest upon all.

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MARRIAGES.

HEMEON-KINNEY.—At the residence of the bride's father, Feb. 3rd, by Pastor P. R. Foster, Ernest A. Hemeon, of Chebogue, to Mabel S., youngest daughter of Joseph Kinney, Esq., of Arcadia, Yr. Co., N. S.

BRUCE-DOREY.—At the Baptist parsonage, Kingston, N. S., Feb. 3rd, Robert Bruce to Dora Dorey, both of Greenwood, Kings Co., N. S.

MILROY-HOLLOWAY.—At 32 Queen St., Halifax, on Tuesday, Feb. 8th, by Rev. A. C. Chute, Arthur Milroy, of Toronto, to Mary A. S. Holloway, of Halifax.

MCCONNELL-McPHERSON.—At Truro, N. S., Feb. 10th, by Pastor Adams, James McConnell, of Forest Hill Mines, to Mary A. McPherson, of Dartmouth.

CORNALY-WHITEWOOD.—At the residence of the bride's father, Port Hillford, Jan. 18th, by Rev. R. B. Kinley, David Cornaly to Lizzie Jane Whitewood, all of Port Hillford.

SHAW-BENSON.—At the home of Edmond Benson, Feb. 8th, by Rev. G. W. Schurman, Henry F. Shaw, of Yarmouth, N. S., to Bertha P. Benson, of Bear River, N. S.

DEATHS.

PIGDEON.—On Saturday, the 12th inst., in St. John, Nettie, only daughter of C. B. Pigdeon, aged 23 years.

AKER.—At Falmouth, Jan. 23rd, Levi A. Aker, aged 62 years. His last hours were peaceful.

MARTIN.—At West River, Albert Co., Jan. 8th, Lida, aged 2 years, daughter of Lorne and Melissa Martin.

MARIS.—At West River, Albert Co., Feb. 1st, Addie Blanche, aged 11 years, daughter of Nathan and Mary Marks.

YEAMANS.—At the Range, Queens Co., N. B., Jan. 27th, Mary, beloved wife of Peter Yeamans aged 42 years.

FIDLER.—At Hardwood Ridge, Sunbury Co., Jan. 23rd, Mary, daughter of George Fidler, in the 30th year of her age. Deceased was born a cripple and never walked, yet she was ever happy and rejoiced in the Christian's hope. Her's was a joyful departure.

DOANE.—On Feb. 6th, at Light House, Yarmouth, the wife of Thomas Doane, aged 48 years, passed peacefully away to the better land. She had patiently suffered for over a year. She was a member of the West Yarmouth Baptist church. Our sister had a firm trust in Jesus and was not afraid to pass over the river. Our Father will comfort the sorrowing family.

FLEMING.—At Gasperaux, Chipman, N. B., on 28th ult., after a brief illness, Chas. Blair, youngest son of Andrew L. and Melinda Fleming, aged 8 years and 5 months. This little lad was remarkable for unusual qualities, seldom found in one of so tender years. With a resignation that would become a ripe Christian he affectionately bade each member of the family the last good-bye and then fell asleep in Jesus.

HUBLEY.—At Halifax, 14 Harris St., Jan. 13th, of consumption, Alberta Sophia, aged 24 years and 5 months, beloved daughter of Mr. and Mrs. Albert Hubley. She was the stay and comfort of her mother, an earnest and devoted member of the North Baptist church. For two years she has been able to attend few services, but her interest was maintained to the last. A patient Christian sufferer, the sweet influence of her will never die. Though dead she yet speaketh.

DRAKE.—At Port Hillford, Jan. 29th, Emma Drake, aged 37 years. Our dear sister was baptized by Rev. P. S. McGregor. She enjoyed the blessed assurance that Christ was her Saviour, and her hope in Christ remained firm to the end. The last time she was out of her house was to see a sister who was supposed to be at the point of death, and was much impressed with what she witnessed of her peace and confidence in her Saviour, and said that by that she was led to consecrate herself anew

to Him who died to redeem her. By her death a family of eight young children are left motherless. Her dear husband and aged mother have our sympathy and prayers in this their time of sorrow.

WORDEN.—At the Provincial Asylum, Fairville, Jan. 20th, Elsie Maud Worden, aged 20. Our young sister had only two or three days previously entered upon her duties as assistant in the above institution. Her very brief sickness originated in a cold, and the tidings of her almost sudden death came as a painful shock to the wide circle by whom she was known and loved. Her remains were removed to the residence of her uncle, Mr. N. G. Foster, Fairville, where an impressive service was conducted by Rev. G. R. White. This was attended by Dr. Geo. Hetherington and several members of the Asylum staff. The interment took place on Sunday, the 30th, at the Narrows, N. B. A memorial service was held in the Baptist church, which was crowded to the utmost. It was conducted by Rev. C. W. Townsend, pastor, assisted by Rev. David Patterson. The former preached an earnest and appropriate sermon from Rev. 3:12. Many beautiful floral tokens testified to the esteem in which the deceased was held, and were fit emblems of a character that was lovely and fragrant, for the departed had adorned the doctrine of her Saviour. Baptized some three years ago she maintained to the end a consistent walk, and leaves behind a memory that is blessed.

New Brunswick Convention Receipts.

Mrs. Harriet Turner, Seminary debt, \$1; Butternut Ridge church, H M, \$5.90; Queens County quarterly meeting, H M, \$3; F M, \$3; Mrs. Mary Smith, Treas W B M U, H M, \$53.95; St. John and Kings quarterly meeting, H M, \$1.26; Upper Gagetown church, H M, \$3; Rev. C. H. Henderson, F M, \$1; St. John and Kings quarterly meeting, F M, \$1.26; 1st Springfield church, N W M, \$1.85; G L M, \$1.85; Florenceville church, H M, \$1.23; Centreville church, H M, \$1.01; Hartland church, H M, \$1.50; Jacksonville church, H M, \$4.60; Jacksonville church, H M, \$3; Marysville church, H M, \$7.70; 2nd Springfield church, H M, \$2.10; Upper Gagetown church, H M, \$2.50; Jemesg church, H M, \$12; Upper Wickham church, H M, \$1.60; Lower Wickham church, H M, \$3.20; Lower Cambridge, H M, \$2.80; 1st Cambridge church, H M, \$3.50; 1st Grand Lake church, H M, \$2.10; 2nd Grand Lake church, H M, \$11.63; 1st Johnston church, H M, \$2; Hampton Station church, H M, \$5.45; Hampton Village church, H M, \$5.—\$158.99. Before reported, \$700.20. Total, \$859.19.

I. S. TRUSS, Treas. St. Martins, N. B., February 8.

Home Missions. BOARD MEETINGS.

The February meeting of the H. M. Board, which is the meeting at the end of 2nd quarter, was held on the 2nd inst.

TREASURER'S QUARTERLY STATEMENT. Debit Balance, end of 1st quart. \$ 63.78 Payment for quart. ending Jan. 31 1398.18

Receipts for quart. ending Jan. 31 \$1461.96 675.88

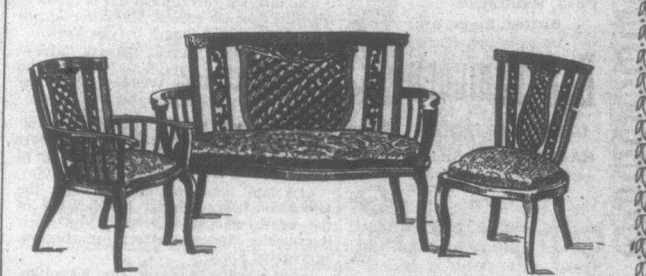
Debit balance, Jan 31 \$ 786.08

REPORTS were presented from General Missionary A. F. Baker, and from Missionary Pastors F. M. Clay, L. G. Hamilton, F. Beattie, A. E. Ingram, F. E. Roop, L. J. Slangenwhite, P. P. Dresser, E. N. Archibald and Joe Webb. Owing to the meeting being held very early in the month, a large number of the quarterly reports had not come to hand.

GRANT To the West end church, Halifax, \$75, for six months from Nov. 1st, 1897.

REMARKS. We invite attention to the Treasurer's

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And other Sunday-School Requisites. Libraries sent to Schools on approval. Write for Catalogues and Prices. AMONG OUR SPECIALTIES PLEASE NOTE THE FOLLOWING: Peloubet's Notes on S.S. Lessons. Hurlbut's Illustrated Notes. Hurlbut's Revised Normal Lessons. Collection Envelopes. Blackboard Cloth. We keep the Supply Department of the N.B. Sunday-School Association

E. G. NELSON & CO., Corner KING and CHARLOTTE Sts. SAINT JOHN, N. B.


statement above. With the Treasury over-drawn \$786.08 it will readily be seen how difficult it will be to pay promptly the quarterage now due to the Missionary Pastors. And yet very many of these pastors need the amounts due them and will be disappointed and inconvenienced if they have to wait very long. Will all the friends of our Home Mission work make a note of this. It may be that some Treasurers have Denominational Funds that have not been sent in. If so we hope they will give early attention to this matter and send it forward. Wolfville, N. S. A. CORCOON, Feb. 10. Cor. Sec'y, H. M. B.

MILBURN'S COD LIVER OIL EMULSION. Combined with Wild Cherry Bark and the Hypophosphites of Lime, Soda and Manganese. Render it the most effective remedy for Coughs and Colds, Bronchitis, Consumption, Scrofula, Rickets, or any wasting disease where a food as well as a medicine is required. No Emulsion so pleasant to take. "I was troubled a long time with pain in my lungs, until at last we had to get the doctor. He ordered me to take Milburn's Cod Liver Oil Emulsion pronouncing my disease Bronchitis. After taking this splendid Emulsion for a short time I was completely cured." HANKINETA V. NICKERSON, Lower Wood's Harbor, N.B. Price 50c. and \$1.00 a bottle at all dealers.

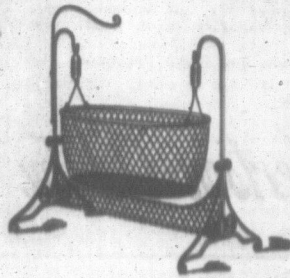
Watch Repairers JEWELLERS Jewellery made to Order and Promptly Repaired. SILVERSMITHS ENGRAVERS Letter inquiries and mail orders solicited. Largest Stock in the Maritime Provinces to select from. M. S. BROWN & CO. Established 1840. 128 and 130 GRANVILLE STREET Halifax, N. S.

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* News Summary. *

Anatolia was visited by an earthquake Saturday which, it is reported, caused widespread devastation.

Hunter and Crossley are holding meetings in Queen street Methodist church, Toronto.

The Spanish government has decided to send the Spanish cruiser Almirante Oquendo to Havana and thence to New York.

Vice-President Manuel Estrada Cabrera succeeds the late President Barrios, who was assassinated on Wednesday, as the head of affairs in Guatemala.

A well-made one-dollar American certificate was discovered in Montreal. There is reason to believe that a clever gang of counterfeiters is working in the district.

At a late hour Wednesday night the Globe and Post funds for the families of the six firemen who recently lost their lives in the Merrimac street fire, Boston, aggregated \$24,373.

Japan is going to invade the Klondike. It is stated that an army of 5,000 able-bodied laborers is being got together for the gold fields, and in a month it will make a descent on Dawson City.

During January the imports from Canada to Great Britain increased £147,582, or 82 per cent, compared with January, 1897. The exports to Canada increased nearly 7 per cent.

An astronaut named Spencer started in a balloon from the Crystal Palace, London, for France, and, accompanied by a newspaper man, passed Boulogne-sur-Mer at 1.30 p. m., going in a southerly direction.

Fire Wednesday night destroyed the six story cold storage plant of the Chautauqua Lake Ice Company at Pittsburg, Pa., and adjoining property. By the falling walls at least six men were killed. Loss about \$1,775,000.

The aggregate value of imports from Canada for 1897, as compared with the total for 1896, shows an increase of £268,000. The exports to Canada for the same period shows a decrease of over £150,000.

In New Bedford the mill operatives who are in the various unions are receiving assistance from outside, while the hundreds of non-union operatives get none. The result is that the strike is likely to be ended soon by the return of the non-union operatives to work.

Two deer recently strayed into the premises of Mr. John Leat, who lives near Smith's corner, about five miles from Harcourt station. These are represented to be large, healthy-looking animals, and are being well cared for by Mr. Leat. Here is a chance for the Local government to get such stock for their American exhibit.

The Austrian government has decided to close all the colleges and to keep them closed until March 21, when before re-admission students will be compelled to sign an agreement to observe the disciplinary regulations. This is the severest measure of its kind that has been put into force since 1848. The new order went into effect today.

After Messrs. Plunkett, Redmond and Healy had spoken in the debate on the Queen's speech in the Commons, Gerald Balfour, chief secretary for Ireland, denied that the government had been slow to recognize the distress in Ireland. He freely acknowledged that the situation was grave and called for exceptional measures, and defended the relief measures adopted.

The twelfth annual meeting of the Clydesdale Horse Breeders' Association was held at Toronto on Wednesday. Robert Davis, Toronto, was elected president, and vice-presidents for the Lower Provinces were elected as follows: Nova Scotia, Col. Blair; New Brunswick, A. S. Murray; Fredericton; Prince Edward Island, W. P. Balderson, North Wiltshire.

Senor Sagasta's response to the official note presented Saturday by Gen. Woodford, United States minister, complains of the filibustering expeditions, and says that Spain cannot entertain the suggestion for fixing a date for her completion of the pacification of Cuba. Pessimist impressions are now current regarding the regulations between Spain and the United States, and have depressed the Madrid and Barcelona Bourses. Public feeling among all classes in Madrid is strong against America.

It is authoritatively reported that two Hundred Mormon missionaries are at work in North Carolina, making many converts, most of whom are immediately sent to Utah. By thus attracting immigration it is the confident expectation of the Mormon leaders not only to extend the interests and influence of the church, but also to acquire absolute control of political affairs in the State of Utah in order that their peculiar religious institutions may be secure against interference from the civil authority.

The by-election in Wolverhampton Thursday to fill the vacancy caused by the recent death of the Rt. Hon. Charles Phipps Villiers resulted in a victory for the Unionist candidate, John H. Gibbons, who defeated his Liberal opponent, G. R. Thorne, by 111 votes. The late member was a Unionist.

Dishorning Calves.

Dishorning may be accomplished by operating upon the calf when very young, say from ten to thirty days' old. Various methods and compounds are used, several preparations being obtainable at the stores. A stick of caustic potash may be used or a mixture made of two parts of caustic soda, one of kerosene and one of water. In mixing the latter, stir together the caustic and kerosene, then add the water. In applying, trim the hair away from around the horn buttons, and put the mixture on with a rubber cork, being careful that it does not touch any other part of the hands. A stick of caustic potash may be applied in the same way, putting on gloves or wrapping a cloth around the stick to protect the hands.—Massachusetts Ploughman.

An Aurora Letter

A Correspondent Approves Rev. F. Elliott,
of Richmond Hill.

Dodd's Kidney Pills a Heaven-sent Medicine—Their Work in Aurora—Cure Every Case of Bright's Disease, Diabetes, Heart Disease, Lumbago, Lame Back and All Other Kidney Diseases.

AURORA, February 14.—Dear Sir,—The article published a few days ago, relating to the recovery of Rev. F. Elliott, of Richmond Hill, has been discussed at length in this town. It states facts similar to those of many cases here, all of which are well known to our citizens.


It is refreshing to find such a prominent and respected clergyman as Rev. Mr. Elliott taking so pronounced a step as he has done, in publicly recommending Dodd's Kidney Pills. His experience with this wonderful medicine is exactly similar to that of Aurora people. There is no medicine to be procured that can approach Dodd's Kidney Pills, which never fail to cure.

Bright's Disease and Diabetes, so long said to be incurable, are cured by Dodd's Kidney Pills as easily as a puff of wind blows out a candle flame. They have been used in this town by scores of people who were given up to die, by their doctors, and who surprised and delighted their friends by their rapid and thorough recovery, after having used these Heaven-sent pills.

There is no medicine on earth that can compare with Dodd's Kidney Pills for Rheumatism, Lumbago, Lame Back, Heart disease, Paralysis, Gout, Gravel, Stone in Bladder, Urinary Troubles, Blood Impurities, Female Weakness and all other Kidney Diseases. The Pills are simply infallible in these ailments.

It is the duty of every man to lighten the sufferings of his fellows as much as possible, and for that reason, I write this to proclaim to all victims of Bright's Disease, Diabetes, and any other Kidney Diseases I have named, that Dodd's Kidney Pills will cure them as certainly as night follows day, if they are given a chance.

All sufferers can get Dodd's Kidney Pills at any drug store. They cost only fifty cents a box, six boxes \$2.50, on receipt of which price they will be sent by The Dodds Medicine Co., Limited, Toronto, Yours, etc., HUMANITY.


**DR. WOOD'S
NORWAY
PINE
SYRUP.**
**THE MOST PROMPT,
Pleasant and Perfect Cure
for Coughs, Colds, Asthma,
Bronchitis, Hoarseness,
Sore Throat, Croup, Whooping
Cough, Quinsy, Pain in
the Chest and all Throat,
Bronchial and Lung Diseases.**
 The healing anti-consumptive virtues of the Norway Pine are combined in this medicine with Wild Cherry and other pectoral Herbs and Balsams to make a true specific for all forms of disease originating from colds.
Price - 25c. and 50c.

Make No Mistake.
DO NOT DESPAIR
 Until You Have Tried What
SMITH'S...
Chamomile Pills
 Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a pain, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms use

Smith's Chamomile Pills
 FOR SALE BY ALL DRUGGISTS.
 FRANK SMITH, DRUGGIST,
 ST. STEPHEN, N.B. and CALAIS, Me.
 PRICE 25 CENTS. FIVE BOXES \$1.00.
 If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

A NURSE'S STORY.

Tells how she was cured of Heart and Nerve Troubles.


The onerous duties that fall to the lot of a nurse, the worry, care, loss of sleep, irregularity of meals soon tell on the nervous system and undermine the health. Mrs. H. L. Menzies, a professional nurse living at the Corner of Wellington and King Streets, Brantford, Ont., states her



case as follows: "For the past three years I have suffered from weakness, shortness of breath and palpitation of the heart. The least excitement would make my heart flutter, and at night I even found it difficult to sleep. After I got Milburn's Heart and Nerve Pills I experienced great relief, and on continuing their use the improvement has been marked until now all the old symptoms are gone and I am completely cured."

Milburn's Heart and Nerve Pills cure Anæmia, Nervousness, Weakness, Sleeplessness, Palpitation, Throbbing, Faint Spells, Dizziness or any condition arising from Impoverished Blood, Disordered Nerves or Weak Heart.

Laxa-Liver Pills Clean Coated Tongue.

MEDICINE
 SENT ANYWHERE
BY MAIL.

Tortured Sufferer
 Listen!
NY-AS-SAN
 Conquers
 all
Skin Disease
 Wanted—The address of every sufferer in America.
Nyassan Medicine Co., Truro, N. S.
 Mention this paper when you write.

HAVE TURNED SINCE 1826 **BELL'S**
 CHURCH SCHOOL & OTHER (PURELY MEDICAL)
G. MENNELL & CO. GENUINE
 WET-TROY, N.Y. BELL-METAL
 CHIMNEY, ETC. CATALOGUE'S PRICES FREE

"Ayer's Cherry Pectoral is the best remedy that I know of for La Grippe."

Rev. J. K. CHASE,
South Hampton, N. H.
Medical Advice Free. J. C. Ayer Co., Lowell, Mass.

Health Lost and Found.

THE STORY OF A YOUNG BOY'S TRIALS.

Was Growing Too Rapidly and His Health Gave Way—Several Months Doctored Did Him No Good—His Parents Almost Discouraged.

From the Napanee Beaver.

It is truly pitiable to see boys just beginning to realize the possibilities of life stricken down with disease, the escape from which is sometimes thought to be little short of a miracle. Hearing of such a case a reporter called on Mr. J. J. Smith, living near Fredericksburg Station, in Lennox Co., and interviewed him regarding the cure of his son who was in bad health and regained it by the use of Dr. Williams' Pink Pills. Mr. Smith is one of the oldest residents in the locality, of direct U. E. Loyalist descent, and has resided all his life on the farm on which he lives. He is consequently well known throughout the district. In reply to the scribe's query he gave the details of the case. "My son, Stanley, was taken sick about the first of February, 1895. He became very deaf and had a dull constant pain in his head. He grew very weak, such a condition being more properly described by the term 'general muscular weakness.' He was troubled with severe pain in the back and had no appetite, continuing to steadily grow weaker and finally lost all ambition. He had little more color in him than a bit of white paper. A physician was consulted on the first appearance of the trouble. He carefully examined the case stating that the hearing was affected by catarrhal deafness, the pains in the back originating from muscular rheumatism and the constant tired feeling and general weakness was caused by over growth. These difficulties together with the after effects of la grippe left him a physical wreck. He had the benefit of careful medical attention for four months. The doctor had carefully treated him for the deafness and succeeded in restoring his hearing, but in other respects was no better. He ordered that he should be carefully nursed which was about all that could be done. To make things more clearly understood I might say he was at this time past twelve years of age, having grown very fast, was large enough for one six years his senior. The doctor said medicine could not benefit him and all that could be done must come by nursing. We naturally felt greatly discouraged at the prospect, not knowing what course to pursue in the future. At this juncture one of the druggists of Napanee who had previously compounded many prescriptions, recommended a trial of Dr. Williams' Pink Pills. It was then the first of June when we purchased three boxes and commenced the treatment. When he had finished the second box his appetite, previously sickle and unsteady, had wonderfully improved. He continued taking the pills until seven boxes had been used. His strength returned with renewed vigor, and all signs of muscular rheumatism had vanished and he steadily regained a strong healthy color, and was able to do considerable light work in the harvest field such as riding the mower, reaper or horse-rake. He has since attended school regularly and though a year has elapsed, he has had no symptoms." Mrs. Smith spoken to about the matter readily concurred in all that had been said relative to her son's case, and was very decided in her views regarding the health giving properties contained in Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are a blood builder and nerve restorer. They supply the blood with its life and health giving properties, thus driving disease from the system. There are numerous pink colored imitations, against which the public is warned. The genuine Pink Pills can be had only in boxes the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Refuse all others.

News Summary.

There were forty-three failures in the Dominion the past week, against sixty-one in the corresponding week last year.

A duel has taken place at Berlin between Prince Frederick Hohenlohe-Waldenburg and Lieut. Scheitz, both officers of the Hussars. Both men were wounded.

Geo. M. Rose, of the publishing firm of Hunter, Rose & Co., Toronto, died on Thursday. He was born in Scotland in 1829 and came to Canada in 1854.

Gen. Booth and his son-in-law, Commander Frederick D. Booth-Tucker, called on President McKinley at the White House Thursday and were most cordially received.

A verdict of accidental death was returned in the case of Wm. Hawkins, the Petersville farmer killed at Westfield. The C. P. R. train hands were exonerated from all blame.

A resolution censuring United States Senator Murphy for his vote in favor of the Teller bill passed the New York Assembly on Thursday afternoon. The vote was 79 ayes and 63 nays.

China has consented to the British demand for a railway from Burnshah to Yunnan; and she also agrees to indemnify the kidnapped Frenchman, M. Lyaudot. Germany has secured a concession for a railway from Kiao Chou to Ichau (Ichau-Fu) as the price of the murdered serf.

A big dam built to supply water and electric power to the city of Helena, Mont., has caused the Missouri River below Canyon Ferry to run dry. Now women and children are wading about the muddy bed catching the stranded fish and prospecting for gold. The dam is 34 feet high and cost \$450,000.

Boston Herald: A display of nugget gold quartz is being made at the office of the Dominion Atlantic in this city, and is attracting wide attention. It looks as if a counter Klondyke boom was about to be inaugurated, as the ore is of remarkable richness. It was taken from the Jubilee mine at Renfrew, N. S. The exhibit contains \$3,000 of the precious metal.

President Barrios' cabinet in Guatemala has resigned. There has been fighting in the republic, and it is said sixty-four men were killed, but a strict censorship is kept on telegrams. The body of Barrios is in the palace at Capilla Ardiente, where, having been carefully embalmed it will remain for some days, when it will be taken to the general cemetery. Guatemala is intensely excited.

J. W. Bengough, cartoonist, humorist, elocutionist, single taxist, is also an ardent prohibitionist. He has written a "Gin-Mill Primer"—a First Book of Lessons for Young and Old, but especially for the Man who has a Vote—fully illustrated with his inimitable drawings. William Briggs is issuing this at a popular price, and a large demand is anticipated for the approaching plebiscite campaign.

Mr. Moody's meeting in Montreal on Tuesday evening had one most remarkable feature. Just before the service began Mr. Moody was called out by an unknown man who said he had attended both of his meetings on Sunday, and as a result of those meetings he had determined to lead a new life. After extracting a promise of secrecy from the evangelist regarding his name, the unknown handed over \$359, which he confessed to have stolen from the government while in its employ. He begged Mr. Moody to return the money for him.

Elizabeth Flanders and Fannie Eaglehorn, two Indian girls at the Government school at Carlisle, Pa., pleaded guilty in the Cumberland County Court the other day to attempting to burn the Girls' Department, where several hundred young Indian pupils were quartered. They were sentenced by the court to the Eastern Penitentiary at Philadelphia at separate and solitary confinement at hard labor for eighteen months. The information was made by Capt. R. H. Pratt, Superintendent of the School. The girls said they were homesick, and thought Capt. Pratt would send them home if the school were burned down.

Personal.

The announcement of the death of Miss Nettie Pidgeon, daughter of Mr. C. B. Pidgeon, though not unexpected is received by her many friends and friends of the family with deep regret. Miss Pidgeon had a remarkably fine voice, and though quite young was well known in the city as a singer of great promise. Very general sympathy is expressed with Bro. Pidgeon and his family in their sad affliction.

We were much pleased to have a call last week from our good brother, Rev. G. W. Springer. Bro. S. is no longer able to engage as of old in the ministry, but he rejoices in the memories of the past and the great hope of the future.

Our esteemed brother, Rev. J. L. Shaw, we regret to learn, has been suffering from quite a severe attack of bronchitis. Mr. Shaw has also been quite ill. We are pleased to hear that both are improving.

The CHARM of SUCCESS ATTENDS PEOPLE WHO LOOK INTO THINGS For Business Sake and for Your Own Sake, Look into the Merits of the Flour Offered You.

Do you believe MR. OGILVIE would be the largest individual Miller in the world, if he did not make the best flour? There is more OGILVIE'S HUNGARIAN used in Canada than any other brand. Why?

1st—Because it has no equal, and there is no other known flour made of as high a quality or grade as OGILVIE'S HUNGARIAN.

2nd—No other flour will make as much bread to the barrel.

3rd—It absorbs more water than any other flour, therefore the bread will keep moist longer.

Bakers make 150 two pound loaves of Bread from one barrel of OGILVIE'S HUNGARIAN.

Are you using OGILVIE'S HUNGARIAN? If not, give it a trial and you will soon be convinced that it is the best and most wholesome flour that can be had.

For Bread—Use more water than any other flour; give it time to absorb the water; knead thoroughly; be sure that your sponge is soft enough, and set to rise in a deep pan.

We have testimonials from all parts of the world as to the excellent qualities of OGILVIE'S HUNGARIAN. I add a few of these.

TESTIMONIALS

Haltax, N. S., Dec. 31st, 1897.
W. W. Ogilvie, Esq.
Dear Sir—It affords us much pleasure to state that during the past three years we have used over twenty thousand barrels of your Hungarian Patent Flour. We find it to be the strongest flour we have ever used, and it will turn out more bread to the barrel than any other, while for color and general quality it cannot be surpassed. Its regularity has been such that we have never noticed any deviation in the above-mentioned qualities.
Yours very truly,
MOIR, SON & CO.

Amherst, N. S.,
W. W. Ogilvie, Esq.,
Dear Sir—James Turner, Baker, hereby certifies that I have made one hundred and fifty two pound loaves of Bread, from one Barrel of Ogilvie's Hungarian Flour, and that the said Flour gives me entire satisfaction.
JAMES TURNER.

Winnipeg, Man.,
W. W. Ogilvie, Esq.,
Dear Sir—Having used Flour manufactured by all the large Milling Companies in Canada and the United States, I have no hesitation in saying that I consider your Flour far superior to any other I have ever used. Its granulation I consider perfect, splendid color, and produces more Bread to the Barrel than any other flour in the market. Trusting that you will receive the support that the quality of your Flour merits, I am, Sir—
Yours respectfully,
WM. ANTHONY,
Baker and Confectioner.

J. S. HARDING, Agent, St. John, N. B.

Mayflower Embroidery Silk

IN LARGE SPOOLS

This make is pure Silk, and warranted Fast Color.

Some stores sell it for 20c. spool. We sell it for 12c., but when we send it by mail it is 13c. a spool.

It comes in 24 colors. Order any shade you like and we can fill the order.

FRED A. DYKEMAN & CO.

97 King Street, St. John, N. B.

Our Clothing is Moving

all over the city and country. People carry it with them wherever they go. Dear reader if you have not yet had any from us you must have been losing money. Fraser's prices are lowest. Come in and see.

FRASER, FRASER & CO.
40 and 42 King Street,
St. John, N. B.

People

of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

A NEW PREMIUM

THE LINCOLN FOUNTAIN PEN.

Given for two new subscriptions. Taken back if not satisfactory.

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